Can Telepathy Explain?

Results of Psychical Research

By

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G. P. Putnam's Sons
New York and London
The Knickerbocker Press
1903

BF1261
.S36
1903

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Published, November, 1902
Reprinted, February, 1903; October, 1903

The Knickerbocker Press, New York

"It"—the work of the Society for Psychical Research—"is the most important work which is being done in the world—by far the most important."

W. E. GLADSTONE.

The above is an extract from a letter written by Mr. Gladstone to the Secretary of the Society for Psychical Research upon being elected an honorary member of the Society.

PREFACE

THERE are two or three points which I wish the reader to have clearly in mind before he begins my little book. So I will set them down here, even at the risk of repeating something which is already in the text. Some of these concern my own personal point of view. The only excuse for referring to these is that in treating of matters of this sort, one needs to take account of the "personal equation." Very few persons are free from bias, and I wish the reader to take mine into consideration.

First. I have never called myself a spiritualist. Those opposed to spiritualism have frequently charged me with being one; while, on the other hand, extreme believers have taken me to task for not

assuming the name. My objection to this is not the unpopularity of the movement. If I have done nothing else in my life so far, I think I have proved that I am not afraid to express my opinions. The word "spiritualist," as ordinarily used, covers a state of mind which misrepresents my true position. The popular movement called spiritualism has been marked by credulity, a readiness to cover up, if not to defend, fraud, and an enthusiasm far from critical. To call myself a spiritualist, then, would be to take a position in popular estimation which I do not really hold.

Secondly. I frankly confess that I am strongly inclined to hold the belief in continued personal existence as capable of proof and in the possibility of at least occasional communication. I have been a student of these matters for twenty-eight years. I have believed that certain things were taking place which were worthy of the most serious study. But I hold that the scientific method is

the only method of knowledge. So I have felt that I had no right to express a certainty in this direction until that certainty could be made good, after the most careful, painstaking, scientific investigation. I have never been able to understand how anyone should wish to believe that which is not true. I would much rather wait until the fact of death, and so find out as the result of personal experience, than to accept any hasty conclusions or be the means of misleading other people. The body of the book will make clear to the reader what my present attitude really is. But I consider myself bound, as an honest man, to hold my mind open and ready to accept any new conclusions which may come with adequate credentials.

Third. I have added to the body of the book four appendices. I have believed that the opinions of certain prominent men would be at least interesting, if not convincing. Then it has seemed to me that a list of names of those who have

held these general ideas might be very suggestive. I have added to this a partial and incomplete list of books. I have done this as an easy way of answering large numbers of letters which are constantly coming to me, asking what publications along these general lines are worth reading.

At the end I have tried to suggest what religious and ethical ideas are generally held by those who believe in the spiritual universe and in communication between that and this. These are not necessarily my own beliefs. They are here set down as an answer to frequent inquiries that have been received.

This little volume has grown out of a request on the part of the editor of *Ainslee's Magazine* for an article giving some of the results of psychical research. In preparing that article, which appeared in *Ainslee* last March, I found I had dictated much more than could be used in a magazine. Out of this request of the editor of

Ainslee has come this little book. I have not encumbered it with attempts to prove the statements of fact and the personal experiences which I have given. The reader, however, may rest assured that there is nothing in the volume which has not been subjected to the most rigid tests of scientific verification.

M. J. S.

New York, 24 October, 1902.

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CAN TELEPATHY EXPLAIN?

Can Telepathy Explain?

INTRODUCTORY

OF course no one of its members has a right to speak for the Society for Psychical Research itself as such; and of course also he must speak from his own personal point of view. Like the British Association for the Advancement of Science, for example, this Society is organised for a free search after the truth. It is committed to no theory. Among its members are men of the most diverse opinions concerning all the great departments of human thought. Orthodox or heterodox in theology, evolutionist or

creationist in science, materialist or idealist in philosophy,—all are equally welcome to membership if they are interested in the object for which the Society was formed; and it goes without saying that no one member is in any way bound by the convictions of any other.

The Society, then, as such, has no opinion. It has accepted no theory. It has come to no conclusion. Committees or individuals carry on certain experiments or make certain investigations, and the results may be published in the Proceedings; but these reports will naturally make very different impressions upon different members of the Society. One member, for example, may have had a certain kind of experience which will predispose him to accept the reports as to similar experiences on the part of other investigators, but the personal equation here counts for a great deal. That it is out of the ordinary requires, and ought to require, a great deal of proof before it is accepted by the fair-

minded seeker after truth; and if one has had no personal experience in such matters, the reports of others naturally impress him as apocryphal or unreal. To illustrate by a personal reference to myself. Some years ago an Englishman who was visiting Boston told me of certain things which he said he had seen. I doubted neither his intelligence nor his honesty, but I did not believe a word of the things he told me. At that time I had had no experiences which predisposed me to think that such things might be possible. If, however, a man has learned that a certain thing can happen, then he is naturally and properly disposed to accept as possibly true the reports of similar things, though he has no evidence beyond the testimony of one intelligent and fair-minded witness. In treating, then, of the results of psychical research, I must speak from my own point of view. I am familiar with the work of the Society, and shall have that always in mind; but my account will

naturally, and I think properly, be coloured by the results of my own personal investigations, as well as of those which I have carried on in concert with others as a part of the work of the Society.

One more personal word seems to be needed. I have tried for a good many years, in my seeking after truth in all directions, to divest myself of prejudice. Perhaps no man entirely succeeds in doing this. I can only say that I have done my best. I refer to this only because the personal attitude of a witness is important to those who care to listen to what he has to say. I cannot understand how any man who is at the same time sane and honest should desire to believe anything except that which is true. However much I may wish that certain things may prove to be true, I am much more anxious not to be deceived myself, nor to be the means of deceiving anybody else.

It is my present purpose to point out simply and plainly certain facts, and cer-

tain conclusions based on those facts, which I have come to accept after years of patient study, both as a member of the Society for Psychical Research and in my own personal capacity.

I

THE FACTS NOT NEW

THE kinds of facts which constitute the subject-matter of the Society's investigation are not at all new. Similar happenings have been reported since the beginning of history. The stories come to us from every nation and under every sky. We find them not only among the traditions of barbaric people, but gravely and solemnly reported by the classical writers of Greece and Rome. They were common during the Middle Ages. They were accepted by the leaders of the Catholic Church and the great reformers as well. Shakespeare and all the great writers of England make use of them. They were

common in all the Pilgrim and Puritan days of New England. They disturbed the pious serenity of the home of John Wesley, though the alleged facts are generally put out of sight in his authorised biographies. They were known in the house of old Dr. Phelps of Connecticut, —the father of the late Professor Phelps of Andover, and the grandfather of Mrs. Elizabeth Stuart Phelps Ward, the author of *Gates Ajar*. Professor Phelps believed to his dying day in the accuracy of the reports as to what happened in his father's house, though from his theological point of view he held firmly to the belief that they were the work of the devil.

II

THESE FACTS ESSENTIAL IN ALL RELIGIONS.

ONE point in regard to these reported happenings is of the gravest importance and deserves special and careful attention. Reports of happenings of this kind are inextricably bound up with the origin, the contents, and the history of every religion on the face of the earth. Indeed, it is hardly too much to say that they are the visible roots out of which the religions have sprung. They are the credentials which have been offered to authenticate all the revelations. Every religion is full of them; every bible is full of them. In making this statement, the

Hebrew and Christian religions and bibles are not excepted. Apparitions, visions, dreams, voices, spiritual and mental exaltations supposed to be connected with the communication of divine truth, transfigurations, levitations, annunciations, warnings,—what are these but supposed facts woven into the very warp and woof of all the religions? They are precisely the same kind as those alleged facts which are asserted to be taking place to-day, and which it is the object of the Society for Pyschical Research to investigate. These alleged facts, then, are not new. Sporadic cases have been reported from all over the world and through all time.

III

POPULAR ATTITUDE TOWARD THESE FACTS

WHAT, now, is the general attitude of people toward all these stories? If they are a part of the religion which a man has inherited, or which for any reason holds his allegiance, he reverently and unhesitatingly accepts them as true. But it is a little curious to note that the adherent of any particular religion, while accepting his own wonder stories, looks upon all others as strange superstitions. The outsider may not be able to discern that the evidence for any one set of them is any better than that for all the rest; but in spite of this the believer accepts

his own, and rejects those of all other religions. The ordinary Protestant, for example, has no use for any of the Catholic miracles, ancient or modern; and neither the Protestant nor the Catholic treats with any intellectual respect those of the Mohammedan or the Hindu. This is one of the attitudes toward stories of this kind which all readers will readily recognise.

On the other hand, there is the position ordinarily taken by the newspaper reporter or the common gossip of the clubs. Accounts of this sort, whether found in the Roman historian Livy or reported in the common conversation of the day, are flippantly and superciliously disposed of as "spook" stories, which are contemptuously set aside as not worth any serious attention. The man who "takes any stock" in them is "a fool." The general state of mind is well illustrated by the remark made to me some years ago by a world-famous scientist, who, as the result of several years of patient and persistent

investigation, had become a believer. He said to me, "I do not talk of these things to everybody. I used to think that any man who had anything to do with them was a fool, and," he added with an amused smile, "I do not enjoy being thought a fool." He spoke, therefore, only to those whose study and experience had made them at least sympathetic in their feeling.

There is a third attitude toward stories of this sort which it is worth our while to note. There are people, and a good many of them, who in daylight and among their friends join in the laugh and sneer at the possibility of any of these things; but who, when they are alone or in the dark, acknowledge to themselves at least a serious question as to whether there may not be something in them. It was Madame de Staël, I think, who said, "No, I do not believe in ghosts; but I am afraid of them, though." If the reader chooses, he may look upon cases of this sort as that of persons who have inherited a

strain of unreasonable superstition which they have not yet outgrown. The only point I have in mind is to note this attitude as a fact.

IV

SERIOUS STUDY VERY RECENT

THESE three positions, then, which I have thus outlined and illustrated, practically exhaust the points of view from which these asserted happenings have been regarded up to the present time. It is, I think, a somewhat strange and startling fact to note that so far in the history of the world, with the exception of a few individuals, no serious attempt has ever been made to study these alleged phenomena and find out what they may mean, until the date of the organisation of the Society for Psychical Research. Hardly any other class of supposed facts has had such an important bearing on the history

of mankind as has this; and yet, as I have said, it never seems to have occurred to the world that they were worthy of serious and patient study. Such things cropping out under every sky, in every nation, woven into every religion, touching the inner life of almost every family, would seem to indicate something in human nature that is at least of sufficient account to merit investigation. It is not entirely a pleasant view of human history to suppose that the world has been crazy until the advent of modern science; and yet this is substantially the attitude which the ordinary physical scientist is apt to take. The reader will seriously accept statements of Livy in regard to almost anything else; but the minute he alludes to a matter of this sort, with an incredulous smile it is put one side. The plea I make is that the mere putting it one side is not quite sufficient. If only a few people had had things of this sort to report, then this might seem a satisfactory way of

disposing of their statements. But there are too many of them. They are too common, too characteristic of human nature to be lightly dealt with. They seem to imply some characteristic of human nature that is essential and universal; and if for nothing else than that human nature be understood, they would seem to be worth looking into.

V

SOCIETY FOR PSYCHICAL RESEARCH

THE Society for Psychical Research was organised in England in the year 1882. Its first president was Professor H. Sidgwick of Cambridge. It is well known that he is one of the great ethical writers of the age. He challenged the common-sense, the intellect, and the scientific knowledge of England by the statement that it was a "scandal" that such alleged facts should go so long without any serious attempt at investigation. He was president of the Society from 1882 to 1884. He was followed by Professor Balfour Stewart, F.R.S., who held the position from 1885 to 1887. Then

from 1888 to 1892 Sidgwick again took the presidency. In the year 1893, the Rt. Hon. A. J. Balfour, M.P., F.R.S., was president. He was succeeded by Professor William James of Harvard for the years 1894 and 1895. From 1896 to 1899, the position was held by Sir William Crookes, F.R.S., the inventor of the famous Crookes tube, which was the stepping-stone to the discovery of the X-rays. During the year 1900, Frederick W. H. Myers held the presidency. He was one of the keenest and best-known essayists, and famous as a psychologist. He died last year. He is the author of an article on "Science and Immortality" which has produced a wide impression both in England and in this country. He left in manuscript an important work on "Personality," which will deal at length with the psychical side of the problem. The present president is Dr. Oliver Lodge, F.R.S., a prominent member of the British Association for the Advancement of

Science. These men are mentioned as indicating the kind of persons in England who have been willing to enter upon this work. The Society in this country was organised in 1885. After a time it was found better to make the American Society a branch of the English so as to give its members the advantage of the work done on the other side of the sea.

VI

THE STUDY GROWING RESPECTABLE

SINCE men like these have undertaken the work, it has been elevated to a position of respectability which up to that time did not attach to it. Until this Society was organised, the man who proposed to study in this direction was likely to be looked upon with suspicion as not entirely well-balanced. This feeling was well expressed by Professor James of Harvard in a remark which he made to me. He said, "Well, Savage, suppose you and I should come to believe in it. It would only be a couple more cranks." This was the way the matter was looked on; but one of the first, and as a pre-

liminary one of the most important results of the Society so far has been to make the study respectable, as I have already said. Under the shadow of these great names a man can look into these things without having his sanity impeached. "Good society," to be sure, has as yet no place for it, and one's friends may regard him with a tolerant smile; but he can investigate as much as he pleases now, without being regarded as anything more than "peculiar."

VII

TIME FOR SERIOUS INVESTIGATION

AFTER all that has been so far said, it would seem reasonable to take the position that the time has come when this whole matter needs to be looked into. Enough has been discovered to be true to make one thing, at least, clear: If the issue shall not be that we know, or are likely to know, any more about any other world, it has become fairly plain that we are likely to learn some very important things about this world. If we are not able to settle the question as to whether the human mind can exist without the present visible body, we have certainly made some remarkable discoveries as to

the powers of the mind as at present embodied. And while men are spending years in dredging the bottom of the sea, or studying the remains of extinct animals as discovered in the rocks, or photographing and classifying the stars, or giving their lives to the investigation of insects (and against all this, of course, no one has anything to say), it would seem to be equally important to know as much as possible about ourselves; and up to within the last few years, the brain and the mind have been the darkest of all dark continents.

There is another reason why these matters should be studied. There are thousands of people in the modern world, to speak within limits, who are accepting reports of these stories as true, and who are shaping their lives by the beliefs which are connected with them. It seems to me clear that the matter involved compels us to choose one of two alternatives. We are here face to face with the greatest truth of the universe or else with the

most lamentable delusion,—one or the other; and I for one cannot conceive that there is any other problem more important to be decided upon. If the world is being deluded, competent investigation ought to settle the matter and help the great wondering masses out of their delusion. If there is a great truth here which abolishes death, which wipes away all tears, which heals the broken-hearted, which puts meaning into life, which makes all the long and toilsome process through which we are passing worth while, then surely that is something which ought to be known.

There is another point which religious believers especially may well take to heart. In the minds of thousands of people in the modern world, the Bible stories of what is called "the supernatural" have come to be looked upon as a mass of discredited traditions. If these things which we are discussing shall ever be popularly accepted as in the main true,

one effect will be to rehabilitate the Bible. By this I do not mean that it will re-establish faith in the supernatural. I do not like, and do not use the word "supernatural." It seems to me that whatever is may be regarded as a part of the great scheme of nature. I prefer to follow the usage of the Reports of the Society for Psychical Research, and refer to these things as "supernormal." They are different from, and one side of, the ordinary happenings of life, but they are not therefore necessarily out of the sum-total of what we express under the word "nature." Neither do I mean that the acceptance of these things as true will establish the infallibility of the Bible. But it will make it more reasonable for us to believe that a large number of these things happened as they are recorded, or that there is at least a kernel of truth at the heart of the traditions, though they may have become exaggerated and distorted in passing from one reporter to another.

VIII

CLASSES OF FACTS

I NOW proceed to enumerate certain classes of what I believe to be facts, which have been investigated by the Society, or which I have thoroughly investigated on my own account.

IX

CLAIRVOYANCE AND CLAIRAUDIENCE

BECAUSE they seem to be so closely akin, I will mention clairvoyance and clairaudience together. It is not strange that these words are looked upon with suspicion, in view of the fact that there are persons who advertise the possession of these powers as a business, and who seem to place them on a level with the cheapest kind of fortune-telling. But any one who has carefully studied the matter is aware of the fact that such powers as go by the names of clairvoyance and clairaudience do actually exist. As to what the explanation of these facts may be, no one, I suppose, is as yet in a

condition to determine. Every one who is familiar with these matters is aware that visions and voices both may be mere hallucinations. It is not this kind of phenomena that I have in mind. I refer rather to those cases where persons do really see without the ordinary use of the eyes, and hear without the ordinary use of the ears. For example, to make the matter specific and concrete, I know of a woman who, lying in her bed and being perfectly blind, sees people coming on the street, and tells her friends about them, saying that when they call, she either does or does not wish a personal interview. Cases like this are repeatedly verified. This same woman will take a sealed letter in her hands, or perhaps hold it above her head, and read the contents. In some cases this is not telepathy, because the contents of the letter are such as nobody on the face of the earth is familiar with. Special experiments to determine this latter point have been car-

ried out, and the results have been successful. Similar things are true concerning clairaudience; but these matters need not be gone into in further detail.

X

RAPS

THIS is one of the earliest and commonest of all the phenomena associated in the popular mind with "spiritualistic" claims. They are frequently referred to in the most slighting manner, and are supposed to be beneath the dignity of spirtis. How it happens that those who contemptuously repudiate the spiritistic hypothesis in all its forms should happen to be so familiar with what is appropriate to the dignified action of inhabitants of the other world, does not appear. If John Smith or George Washington or Queen Victoria while in this world wished to enter the room of a

friend, it was not considered beneath their dignity to tap on the door. The most august presiding officers of important assemblies do not consider it beneath their dignity to rap with the gavel in order to attract attention. If in any of these cases there were nothing but raps, then the fact might be open to objection. But it seems to be the simplest and most natural method of announcing one's presence in this world; and why it may not be as simple and natural in the case of some invisible person who wishes to make his presence known I have never been able clearly to understand. That these raps do occur, everybody knows. I am aware of the fact that they are commonly believed to be the result of some sort of trick. It has been solemnly asserted in some quarters that mediums have been known to produce these effects by some remarkable activity of their toe-joints. All this may be, and I do not care to argue in regard to the matter, beyond making

the statement that the method of producing these sounds is not so interesting to me as the fact of the intelligence which they display. If toe-joints can accurately answer questions concerning matters which the owner of the said joints has had no way of knowing anything about, then it seems to me even more remarkable than the theory which it is thus assumed to explain. In more than one instance I have been told in this way a great many things about friends no longer living in the body, which I am perfectly certain the psychic did not know, and by no possibility ever could have known. So this fact must take its place along with a great many others as one of those which seems to me to deserve a more acceptable explanation than it has thus far popularly received.

Some years ago, when I was living in Boston, I had been preaching in the city of Washington. On my way home I called with a note of introduction upon a

New York lady. She had been a noted psychic, but had married, and was living a quiet family life at this time. It was known, however, that she would sometimes sit to please a personal friend. I had never seen her before, and though she knew who I was, she had no way of being acquainted with my friends. I was received in the back parlour. We had conversed a few moments when raps began to be heard, apparently on the floor, on the walls, on the table, and in different parts of the room. A carpenter was at work on a conservatory leading out of this back parlour, so the lady suggested that we go to a quieter place in the front of the house. She sat in a low rocking-chair on one side of the room, while I sat on the other, with the centre table between us. She suggested that I take some note-paper and a pencil and try some experiments to see if I could get into communication with the supposed author of the raps. I sat where she could

not see what I was writing. She told me to write down the names of a lot of persons, living or dead, but somewhere among them to include the name of some friend who might be supposed to wish to communicate with me. I wrote a dozen or twenty names. I had hardly written the first letter of the name of a friend who had died within a few months, when instantly three raps were heard. Following this method, I wrote down names of places, when the raps again indicated to me the place where this friend had died. In this way fact after fact was communicated, which the psychic could have had no possible way of knowing. This may serve as a specimen of what purports to be communication by means of raps. I have had equally inexplicable experiences with a good many other psychics, and through the following of very different methods. The only point of importance to be noted is that these raps are under the control of some intelligence,

and communicate things which the person through whom the raps are produced, or, if you will, *by* whom they are produced, could never have known.

XI

APPARITIONS

THE history of the world is full of reported apparitions, or ghosts. Do such things as ghosts exist? I am perfectly certain that they do. This does not mean that I am ready to explain their origin or nature. I simply recognise the fact. To illustrate one very important distinction, let me recall to the reader's mind the generally accepted theory of vision. The seeing of a chair, for instance, is supposed to coincide with certain molecular movements of the particles of the brain. In seeing the same chair, it is supposed that these brain movements are always substantially the same. If

now, as the result of some stimulus or suggestion, the brain particles should fall into this special relation to each other, it is supposed that the subject would see the chair whether it was really there or not. Every student of the effects of fever or Indian hemp or opium knows that the great majority of visions are purely subjective. Some men have the power voluntarily to produce a vision that seems to them external to themselves. It is said that there are those who can call up a favourite picture and seem to place it on the wall as though it were an objective fact, and look at and enjoy it. Such imaginative power, however, I suppose, is very rare. The point to be kept in mind is only this,—that most of the visions which people see do not represent any real objective fact. To make my position perfectly clear, let me say this: If, at the present moment, I should suddenly see before me the form of some friend who has died, however

real it might appear to be, I should assume that it was simply subjective,—this in case I were the only one seeing it. But if there were other persons in the room, and without any hint or suggestion on my part they also should see it, then the chances would become very great that it was some actual thing, and not an hallucination. To recur to the illustration of the chair once more. It is conceivable that the brain particles might fall into such relation to each other as would produce in my case the vision of the chair; but that the brain particles of three or four other people in the room should suddenly assume identical positions without any objective cause,—this is to suppose a case in which the chances would be thousands to one against its happening. But there are instances proved as true beyond any reasonable question, where the ghostly vision has been what is called "veridical." There has been satisfactory evidence that it represented some objective reality. I

know of cases proved beyond question where there has been the appearance of a form corresponding to the time of the death of a friend, this death being entirely unexpected. One case of this sort would naturally be disposed of as a coincidence merely. Two, or three, or four cases might be regarded in a similar way. But after a sufficient number of them the coincidence theory breaks down and becomes less probable than the supposition that there was a real apparition which coincided with the fact of death. In a good many reported cases the fact of death is made clear in some way beyond the mere coming of the apparition itself.

I have among my notes a case which occurred some years ago in the State of Maine. Two sisters were living in separate towns a good many miles apart. One of them was in poor health, and did not expect to recover. She had promised, in case she passed away, that if it were possible she would announce the

fact to her sister. One evening in the winter, about nine o'clock, this sister, who was well, went to the room where her daughters were sleeping, waked them up, and said, "Your aunt is dead. She has just appeared to me and announced the fact." The family lived several miles from the post-office, and the snow was deep, so that it was a day or two before any news was received. When it did come, however, it announced the fact that the sister in question had died at the time when the apparition had been seen.

I will not trouble the reader with specific proofs of the cases which I present, though I have them in such shape as would make them good evidence in a court of justice.

Another case of which I have authentic record seems to me somewhat remarkable. There was a certain judge living in a certain town in the State of Florida. He had no children of his own, but made a great pet of the two-or-three-year-old

little boy of an intimate friend. The judge had not been well, but no apprehension was felt regarding his condition. One evening the little boy had been put to bed and was asleep. The father and mother heard him crying and went in to find out what was the matter. They found him sitting up in his bed and sobbing as though some dreadful thing had happened. When they could quiet him sufficiently to get an explanation, he said, "Judge Blank says he is dead. He has been here and told me that he is dead." The parents, of course, naturally took this to be only a bad dream; but the next morning it was found that the judge had died at the hour when the little child had been wakened from his sleep.

It is well known that at the time of death it is common for those who are passing through this experience to see visions of those who have preceded them. I have known and made record of a great many cases of this kind, but generally

there is no way of proving that they are anything but subjective. Now and then, however, there are conditions which seem to point to another explanation. In a city not far from Boston, a little girl nine years of age was dying. She had been talking with her father and mother, and had been saying that she wanted such a little friend to have some one of her playthings, and another another. Among these playmates was a little girl named Jenny, about her own age. She had specified such things as she wished Jenny to have as keepsakes. Then, as she began to sink, she called out that she saw the faces of friends, one after another; grandpa and grandma appeared; and then, starting with sudden surprise, she turned to her father and said, "Why, papa, why did n't you tell me that Jenny had gone? Here is Jenny, come to meet me." She had had no idea that there was anything the matter with Jenny; but as a matter of fact she had died only a little while

before. They had scrupulously kept this fact from the little girl for fear that the knowledge of it might have a depressing effect upon her. It seems to me that in this case there is an element which is of unusual and apparently evidential value. There was every reason why she might have imagined she saw her grandfather and grandmother; but there was no reason for her imagining that she should see Jenny, and the fact that she had just left things for her and the surprise of her exclamation shows that it was something not to be accounted for in the ordinary way.

There is one other case which is of a very extraordinary kind. It occurred about a couple of years ago here in the immediate vicinity of New York. There was a certain young man who had been studying abroad. He had been at Heidelberg University. He was of anything but an imaginative temperament. Tall and stalwart in build, he had a reputation

as an athlete. His favourite studies were mathematical, physical, and electrical. He had returned home from abroad, and so far as anybody knew was in perfect health. He was at the summer home of his mother. It was his habit after dinner to go out on the piazza and walk up and down while smoking his pipe. One evening he came quietly in, and without talking with anybody went up to bed. The next morning he went into his mother's room before she was up, and laid his hand on her cheek in order quietly to awaken her. Then he said: "Mother, I have something very sad to tell you. You must brace yourself and be strong to bear it." Of course she was startled, and asked him what he was talking about. He said: "Mother, I mean just what I am saying. I am going to die, and very soon." When his mother, shocked and troubled, pressed him for an explanation, he said: "Last night, when I was walking up and down the piazza smoking, a spirit

appeared and walked up and down by my side. I have received my call, and am going to die." The mother, of course, was seriously troubled, and wondered whether anything might be the matter with him. She therefore sent for the doctor and told him the story. The doctor made a careful examination, said there was nothing the matter, treated the whole thing as a bad dream or an hallucination, told them to pay no attention to it, and said that within a few days they would be laughing at themselves for letting such a thing worry them. The next morning the young man did not seem quite as well as usual, and the doctor was sent for a second time. Again he said there was nothing the matter, and tried to laugh them out of their fears. The third morning the young man appeared in still poorer condition, and the third time the physician was summoned. He now discovered a case of appendicitis. The young man was operated on and died in

a couple of days. From the time of the vision until his death not more than five days had gone by. Some time after this experience the mother visited a psychic here in New York. She made no previous appointment, but went as a perfect stranger and waited her turn. The son claimed at once to be present, and told his mother a whole series of very remarkable things, which by no possibility could the psychic ever have known. Then, in answer to the question, "Who was it that you saw that night?" (the question being purposely so framed as not to seem to refer to anybody out of the body) he at once replied: "It was my father." The father had been dead for some years, and the mother had been married again.

There is one other "ghost story" to which I will refer. A young lady parishioner of mine in Boston some years ago was sitting at her piano musing and playing one Sunday in the early evening.

The family were all out, and even the servants were not in the house. Her pet dog was lying on a chair beside her. As she sat at the piano, her back was toward the front of the house and the door leading into the hall. Her attention was attracted by the action and attitude of the dog. He started up, the hair bristled upon his back, and he began to growl, looking all the time toward the front of the house. Upon noticing this, she turned to find out what it was that had alarmed her pet. Then she saw the shadowy outlines of three figures in the front parlour and near the door leading into the hall. She thought she recognised one of them before they faded and disappeared. Meantime the dog had become so alarmed that he had hidden himself under the sofa, from which place of refuge he was induced to come only after a great deal of effort on his mistress's part. The significance of this incident lies in the fact that there was apparently something there

which the animal could see before his mistress discovered it, and without any suggestion from any ordinary human source.

XII

VOICES

VOICES have been heard which corresponded to the cry of some distant friend in cases of distress or at some great crisis of experience. Stories of this sort, as everybody knows, have been told by novelists. Charlotte Brontë gives us an instance of it in *Jane Eyre*. Her heroine hears the cry of Rochester, and it is made the turning-point in one part of the book. If one does not know that such things can happen, he regards it merely as the invention of the writer; but I am familiar with facts in this direction, so that I know that such things do occur. A cry has been heard from the State of Indiana to

Michigan, preceding a telegraphic message which called one friend to another in a time of peculiar distress. It was found afterwards that the definite words of the call which were uttered aloud in Indiana corresponded precisely to those which were heard some hundreds of miles away.

XIII

SPIRIT PHOTOGRAPHY

I WISH to say a few words here concerning the much-discussed and generally flouted matter of spirit photography. I use the word "spirit" here, not as begging the question, but merely to express what is popularly meant by the term. I have had no personal experience in matters of this sort, and consequently have no opinion on the subject, which is not of great importance. Alfred Russell Wallace, the great scientist, who shares with Darwin the honour of an independent discovery of the principle of natural selection, told me that he had carried on investigations in this direction, covering

several months. He had a friend as the photographer, and made his studies in a private house. As one result, he said that he had obtained a perfectly recognisable likeness of his own mother, which was entirely different from any photograph ever taken of her during life, and which, therefore, could not have been a fraudulent copy of any portrait in existence. I refer to the matter now, not to raise any claim that these things are true, but merely to say that granting the existence of an objective ghost or spirit form, it is scientifically possible to photograph it. This could be done even in the case of a form not visible to the eyes of any person present. The sensitive photographic plate can see better than we can. Everyone knows that it is possible to photograph invisible stars. The X-rays are making us familiar with what would have seemed impossible in the way of seeing. It is said that sometimes the name of a ship which has been painted

over and is invisible to ordinary eyes will come out in a photograph; so "spirit" photography is not a matter to be treated with simple superciliousness, but, like a good many other obscure problems, is to be studied to find out "whether these things are so."

XIV

TELEKINESIS

TELEKINESIS is the technical term which psychical researchers have agreed to use as covering cases of the movement of physical objects which seem to require as explanation some force other than muscular, or, indeed, any kind which is ordinarily recognised by science. I wish to give a few specimens of this kind of phenomena which have come under my own observation. When I was quite a boy, the movement called "spiritualism" was felt in the little town in Maine where I was born. Seances and circles were quite common. Most of them, so far as my observation went, were merely expressions

of curiosity, and many of them were conducted in no serious spirit. At that time table movements were common, even in the presence of many people who did not regard themselves as mediums. Indeed, there was a small light stand in the house which would move, and go through many varieties of exercise, alone with myself. As I touched my fingers lightly on the top of it and appealed to any supposed spirits who might be present to manifest themselves, the table would follow me about the room or lift one leg and rap on the uncarpeted floor in answer to questions. In the presence of my brother also I saw table movements which not only could not be accounted for by ordinary muscular pressure, but were precisely opposite to the movements which would naturally have been produced by such muscular pressure as there was. I did not carry the matter far enough to come to any serious conclusion. As I grew older and came under the dominating influence

of the religious ideas in which I was trained, I came to regard the whole matter as uncanny, and possibly evil, so that later, as a young minister, I denounced the whole business, preaching against it with vigour proportioned only to my profound ignorance of the whole matter. I have noticed that this is not an uncommon procedure not only on the part of young and inexperienced ministers but sometimes also in the case of those who are older and ought to know better. Since I began the serious study of the subject in later years, I have seen every phase of this kind of manifestation. I have known time after time of tables being lifted into the air when there was no visible explanation save that the tips of certain fingers were touching their tops. These things have occurred not in darkness, but in light, and so many times that there is no sort of question on the part of those who have had experience that such things do really take place. But this is not all. I

have seen physical objects move in broad daylight, without the visible contact of any human hands or the presence of any other force known and recognised by science.

XV

LEVITATION

I COME now to notice another phenomenon which, while akin to these, is sufficiently distinct and unique to merit notice by itself. This is the fact of levitation. The orthodox Christian world is accustomed to accept this unquestioningly when asserted to have taken place in regard to the Christ. They as unquestioningly reject it when it is asserted as true concerning some of the Catholic mystics and saints during the Middle Ages. It is testified to as having occurred in the case of Home, by such a number and character of witnesses as would establish beyond question any

other kind of fact. Men have been imprisoned for life or put to death on far less weighty evidence. I find no fault with this, because abnormal facts, even though they be found to be demonstrated at last, at first demand and ought to require an amount of evidence proportioned to the degree of their strangeness. I suppose it will be admitted by every thoughtful reader that if any physical object whatever, however small, can be lifted into the air or moved from one place to another by a force so far not scientifically recognised, it would be theoretically possible to lift objects, however weighty, or to sustain the human body itself in the air. In other words, if there are any degrees of difficulty in a matter like this, we do not know what they are. It merely depends upon the amount of force which is at work. I have seen tables and chairs lifted in a way not to be explained by any ordinary methods, and this a good many times. On one

occasion, when seated in a heavy arm-chair, I was myself gently and quietly lifted into the air while a skeptical friend looked on and carefully studied what was taking place. The only possible connection with any human agency was in the fact that the psychic laid his hand on the back of the chair and raised it as the chair itself was lifted. It would have been beyond the limits of the strength of the psychic to have done this, even though he had stooped and grasped the chair with both his hands. How it was accomplished I do not undertake to say. I simply note the fact as a contribution to this discussion. It certainly is something that needs to be explained. The late Rev. O. B. Frothingham was widely known as an exponent of the most liberal theological ideas. He was a keen thinker and brilliant speaker. His prejudices were strong against what is known as "spiritualism." During the later years of his life he had little hope of personal immortality. I

speak of these things only to show that his prejudices were not in favour of the reality of any occult phenomena; and yet he told me one day of an experience which was a most remarkable illustration of the exercise of some power which needs to be explained. It occurred in the city of New York. He said that he and six other men sat upon the top of a large square piano, while it was lifted into the air. The only visible cause lay in the fact that a delicate woman touched the top of the piano with her fingers. I should be very skeptical of stories like this, even from so clear-headed an observer as Mr. Frothingham, did I not know that similar things had taken place on other occasions.

XVI

INVISIBLE MUSICIANS

I NOW come to note a fact more remarkable still, if, indeed, there are degrees of strangeness connected with this class of occurrences, all of which are over the border-line of the common. Years ago I was told of musical instruments having been played on without the contact of any visible fingers. I looked upon all such reports with the same kind of incredulity that is natural on the part of a person who has had no similar experience. I was somewhat shaken in my conviction that these things were impossible when I read the volume of Sir William Crookes. In this little book, the famous scientist

details at length, and with illustrations, his experiments with Home. He devised mechanical contrivances so that he might test the question as to whether there was any force manifested in the presence of Home that could not be accounted for in the light of any generally accepted theory. Mechanical instruments are not liable to emotional extravagances; and so I felt that Crookes's statements were not easily to be contravened by one who knew nothing about the matter. He told of an accordeon being played on under conditions which necessitated some other explanation than that of its being manipulated by visible human hands. Not a great while after reading this book, I had an opportunity to witness a similar phenomenon. A common accordeon was held in the air by one hand, that hand clasping the side of the instrument opposite to that to which the keys were attached, and thus suspended in the air, long tunes were played upon the instru-

ment. It was pulled out and pushed in as when handled by an ordinary player; but there was no visible hand touching the keys. All this was in broad daylight in a large open room at ten o'clock in the morning.

XVII

COMMUNICATIONS

I NOW pass to a class of facts which are generally treated under the head of "mediumistic phenomena," and which it is claimed by many involve communications from invisible intelligences. The physical manifestations to which I have been referring are generally spoken of as belonging to a lower order than those that are not included under this term. I confess I have never been quite able to see the importance of the distinction, because the physical phenomena which I have witnessed have always been accompanied by, and under the direction of the most

clearly manifested intelligence. That, however, only by the way.

These communications known as "mediumistic phenomena" come in various ways. Sometimes it is through the use of raps. Again it is by lifting, tilting, or in various ways the moving of tables,—perhaps the lifting of one leg and rapping it upon the floor. These movements are always in accord with some previously arranged method. Sometimes they come through what are called inspirational utterances. Again they are by means of automatic writing, and the psychic, at the time the writing is going on, may be in his or her normal condition, or partially or completely in a trance. I have seen the writing a good many times when there was nothing abnormal visible save that the hand was seized and apparently used as an instrument for the writing, without any conscious will on the part of the agent. While this writing is going on, the psychic may be engaged in conversa-

tion on some indifferent topic. This is done at times on purpose to divert the conscious intelligence from what is going on. In the case of the late Stainton-Moses, the hand would be writing while the owner of the hand was engaged in the task of reading Plato in the original Greek, on purpose to separate as widely as possible his own mental activities from the work in which his hand was engaged. Sometimes, though not generally, so far as my own experience is concerned, the handwriting resembles that of the claimed communicator. Most commonly, however, it does not, and this would be the more likely even though one accepted the spiritistic theory as to what was going on; for if any person in the flesh should take hold of the hand of another and try to write with it, the chances are that there would be quite a marked divergence from his ordinary chirography. One peculiarity of this writing, as manifested in some instances at least, is worthy of note. I have

seen cases where, when the communicator claimed to be a man, the writing would be the large, dashing business hand, though the agent at the time was a woman. Again, at the same sitting, when some elderly lady claimed to be the invisible agent at work, the penmanship would be set down slowly and with difficulty and in a fine, lady-like hand. Then there is the writing by means of planchette. There are the messages spelled out by means of the Ouija board. Besides these methods there is perhaps the most common one of the psychic speaking while in a trance. This, some years ago, was the ordinary method of Mrs. Piper. In later years, however, the work has been done by the hand in writing, while she has been in a dead trance. In one or two cases, at least (I am not quite sure as to how many), both of Mrs. Piper's hands have been influenced at the same time, and apparently by two different and very distinct intelligences.

Another phase of this alleged communication is by the method of slate-writing. I have made a careful study of this matter, have caught a good many tricksters at their work, am perfectly aware that there are several methods which might deceive the unwary but which are wholly fraudulent. I could myself give a successful slate-writing sitting to a person unfamiliar with these matters. In spite of all this, however, I have received slate-writing communications which were perfectly intelligible and relevant to the matters in hand, where the tricks, if tricks they were, were such as I have been utterly unable to discover. Indeed, on one occasion, in the presence of a psychic sitting at the same table with me, I got a message on my own slate while holding it in my own hand, and without its having been touched by the psychic, and without his having his hand anywhere near it while the alleged writing was going on. I make no special claim for this, because I am

aware of the difficulties connected with this method, and do not claim to have exhausted all the resources of sleight-of-hand as they might bear upon the matter.

XVIII

TYPICAL CASES

I WISH now to detail as briefly as possible, and yet with some clearness, a considerable number of typical cases. My purpose in this is to place the intelligent reader in such a position that he may be able to make up his own mind as to what theory seems best fitted to account for the facts. The two theories which at present are rivals in the field will be presented and dealt with after the cases are outlined.

I prefer to deal chiefly with such occurrences as I have been personally familiar with. Almost all of them find their parallels in the published Proceedings of

the Society for Psychical Research; but in detailing cases which I have personally known there are two advantages. First, they are, of course, fresher and more vivid in my recollection; and, secondly, they will serve the purpose of reinforcing and confirming the observations and experiences of others which have been already published.

XIX

FIRST SITTING WITH MRS. PIPER

I HAD sittings with Mrs. Piper years ago, before the Society was organised or her name was publicly known. On the occasion of my first visit to her, she was, I think, in a little house on Pinckney Street in Boston. At this time she went into a trance, but talked instead of writing. The first person who claimed to be present was my father. He had died in Maine at the age of ninety. He had never lived in Boston, nor, indeed, had he visited there for a great many years, so that there was no possibility that Mrs. Piper should ever have seen him and no likelihood of her having known anything

about him. She described him at once with accuracy, pointing out certain peculiarities which the ordinary observer, even if he had ever seen him, would not have been likely to notice. Without any question on my part, she told me that it was my father, and added: "He calls you Judson." This, though a little fact, is striking enough to call for notice. Judson is my middle name. It had been given me when I was born, at the request of my father's daughter, a half-sister. She, however, had died suddenly in another State, and had never seen me. In all my boyhood all the members of the family except my father and my half-brother, soon to be referred to, had always called me Minot. Father had called me Judson through my boyhood, as I always supposed, out of a tender feeling for the daughter who had given me the name. For fifteen or twenty years, however, before his death he had fallen into the family way and had also called me

Minot. It struck me, then, as peculiar and worthy of note that Mrs. Piper should actually describe him, and, among other personal peculiarities which she mentioned, should have called up this tiny fact from the oblivion of the past. She went on to say: "Here is somebody else besides your father. It is your brother,—no, your half-brother, and he says his name is John" This John was my mother's boy. Then Mrs. Piper went on to describe with somewhat painful accuracy, partly in pantomime and partly by speech, the method of his death; and she added: "When he was dying, how he did want to see his mother!" Now this half-brother John had also been in the habit of calling me Judson in the years long past. It had been a good many years since I had seen him. He had never lived in Boston, and there is no conceivable way by which Mrs. Piper could have known anything about him. He was not consciously in my mind, and

I was not expecting to hear from him. He had died a year or two before this in Michigan, in precisely the way in which the medium had described the facts. As to his exclamation about his mother, it came to me as peculiarly personal and appropriate, because he was one of those who would be spoken of as a "mother-boy." He was passionately devoted to her.

XX

MY DAUGHTER'S EXPERIENCE

MRS. PIPER moved from the west end of Boston to a house in Roxbury. My daughter made an engagement for a sitting with her. She did this through a friend who was living in Roxbury, having this friend write the letter making the appointment, and having the reply come to her house under an assumed name, at least two miles away from where I was living then. My daughter went to meet the appointment, of course utterly unknown. A friend gave her three locks of hair. She placed them in a book, one at the front, one at the back, and one in the middle, so that they should not come

in contact with each other. She knew nothing about them, not even as to whether they had been cut from the heads of people living or dead. After Mrs. Piper had gone into a trance, these locks of hair were placed in her hand, one after another. She told all about them, gave the names, the name of the friend who had asked my daughter to bring them, told whose heads they were from, whether they were dead or living, and in regard to one of them asked why they had cut it off at the extreme end of the hair where it was lifeless, instead of taking a lock nearer the head. My daughter of course did not know whether any of the names given or the statements made were correct or not. She made notes, however, and found that Mrs. Piper had been accurate in every particular.

XXI

A YOUNG LADY SPEAKS GERMAN

I HAVE a lady friend who was the daughter of a New England clergyman, and whose husband in later years was also a minister. When she was a girl this mediumistic power, whatever it may be, would take possession of her, not only without her will, but sometimes against it. She never sat for pay, but would occasionally oblige a friend who desired to witness experiences of this sort. One day, a young German, apparently a "gentleman," whom she had never seen before, came and begged of her to give him a sitting. He said he had heard of her

power, and had a very important reason for his request. She consented, and among other things, began, as she supposed, to jabber in the use of sounds which to her were without any meaning. When the influence had left her, she felt troubled and ashamed, and was going to apologise by explaining that she had seemed forced to utter these sounds and was not able to control herself. The young German told her she need not apologise or explain. He said she had rendered him an incalculable service. He assured her that she had been speaking German, that his father had been talking to him. Then he went on to explain that this father had died suddenly, leaving his business affairs entangled so that they were utterly unable to straighten them out. He needed certain information which he had no way of obtaining. This, he said, his father had now given him through her, and that the matter was perfectly plain. He wanted

to pay her liberally for the service, but she declined. He afterwards sent her a valuable present as an expression of his gratitude.

XXII

PHILANTHROPIC WORK OF "SPIRITS"

I NOW come to refer to a class of experiences of the most remarkable sort. To go into this with sufficient detail to make the whole matter perfectly clear would necessitate the writing of a small volume. A few years ago there was a famous preacher to the poor in the city of Boston. He and his wife both were particularly interested in those who had few other friends. They used to refer to these people as "my poor." In the old age of this minister he had a colleague. Both he and his colleague were intensely orthodox in their views, and naturally had nothing whatever to do with occult

phenomena. After the minister's death, his former parishioners, these poor people, were naturally scattered in different parts of the city. Some of them in course of time moved to the suburbs and even to other towns farther away. It is a common objection brought against these manifestations that they seem matters only to interest the curious, and never show an interest in any serious work of any kind. Now come some hints as to the nature of certain extraordinary facts. I asked the privilege of writing a small book detailing many of these experiences at length some years ago, but received a message, purporting to come from the other side, forbidding my doing it. The reason given was that it would call attention to what was going on and interfere with the work. The work referred to was like this. For a series of years a loving labour of charity and help was carried on, involving no glory, no notoriety, no publicity, but the opposite. It cost effort and money to

carry on this work, and nobody but two or three intimate friends were ever let into the secret. The widow of the colleague of this old clergyman was the "medium." She had never herself seen a medium in her life. She had had nothing whatever to do with ordinary spiritualism, did not believe in it, and in fact was opposed to it. She was, and is still, if living, not only orthodox, but intensely religious in her feelings. Such, then, was the situation. This old clergyman and his wife were the claimed agents in the unseen, who spoke through this widow of his former colleague, and made her their agent in their charitable undertakings. She lived in a town not far from the city of Boston. She would receive orders to go into town to such a street and such a number, and would be told that there she would find such and such person or persons in such or such a condition, and she was to render them the service that was needed. Cases like this occurred over

and over again. She would follow these directions, knowing absolutely nothing about the case except that which had thus been told her, and she said that there was never a mistake made. She always found the person and the condition as they had been described to her, and she did for them what their case required. In one instance she travelled to a city in another State under orders like these, knowing not even the name of the person she was to seek out, except that which had been told her. She found the case, however, as it had been reported, and rendered the called-for assistance. Not all of these were cases of mere physical need. Some of them were instances of rescue from moral peril, the description of which would read like a chapter in a sensational story.

As a part of this general ministry, another happening is worthy of record. The daughter of this old minister received explicit orders, claiming to come from her

father and through his colleague's widow as the medium, to enclose twenty dollars in an envelope and send it to another town, directing it to an address of which she had never heard. She hesitated about sending the money in this way, and wanted to wait and get a check so as to avoid risk of loss. She was peremptorily ordered, however, not to wait, as the matter was one of immediate and vital importance. She sent the money as thus directed, two ten-dollar bills. I have had the privilege of reading the letter acknowledging its receipt. It was written with difficulty and the use of a lead pencil, and the grammar and spelling were poor. One could, however, almost hear the drip of tears as he read it. It told the story of abuse and desertion on the part of her husband. The forsaken wife had done all she could to keep her little family together. She had reached the end of the endeavour, had just pawned her last bit of decent furniture, and with the proceeds

had bought some charcoal and was making preparations to go out of the world and take her children with her, when the money arrived.

There is one other incident in the life of this minister's daughter that is important enough to set down, although it is not connected with this particular work. This lady lived at the South End in Boston. She had a friend, a wealthy widow, living at the Back Bay. This widow was known to a few intimates as possessing psychic sensitiveness, so that she herself received what she claimed to be communications from the other world. One of those commonly communicating was the old minister I have referred to, the father of the friend living at the South End. One day there came a note from Beacon Street asking her friend to come and dine with her on the following Monday, as she had many things which she wished to talk over. The South End lady, when she read the note, said to herself: "It is

impossible for me to go, for I have an engagement in another direction at that time." And then the thought coming into her mind, she said to herself: "Now, if father does really communicate with this friend, why cannot he tell her that I am engaged next Monday. If he only would, it would be quite a satisfactory test." Then the matter passed from her mind. The next morning before breakfast she wrote a letter explaining the situation, and gave it to the postman when he called with the mail about eight o'clock. Now, it is possible that this letter might have reached Beacon Street in the twelve o'clock delivery, though, from my experience of years with the postal authorities in Boston, I should say that the probabilities are that it would not arrive before three; but that is of no consequence. Between nine and ten that same morning, the coachman of the friend in Beacon Street appeared with a note which said: "You need not take the trouble to answer

my invitation, for your father has been here and has told me that you are engaged next Monday and so cannot dine with me."

XXIII

A PROPHECY

HERE is a little circumstance which has about it one feature which is somewhat unique and so makes it worthy of attention. I was sitting with a friend in my study in Boston. This friend was one of my parishioners, and not a public medium. Indeed, not all of her friends and relatives knew that any of these things occurred in her presence. Generally, the phenomena taking place when she was with me were in the nature of table movements and automatic writing. On this occasion, however, she went into a trance. Her first husband claimed to be present and speaking through her. I had never

known anything about him, so that the messages delivered were for her and not for me. There were a great many, most interesting, and of different kinds. For a special purpose, I select, however, only this one. He said: "You tell her for me that that friend she is expecting to visit her from New York will come on Saturday"; and then he added: "She won't believe that." After she came out of the trance I told her, and she said: "Of course, I don't believe it. It must be a mistake. I know it is not true. I have just had a letter from this friend, and she is not coming until next Monday." The day of this sitting was Wednesday. I knew nothing about either friend or proposed visit. At the end of the sitting she went home, and I thought nothing more about the matter. On Friday, however, I received a note from her saying: "I have just got a letter from my friend in New York, and she has changed all her plans and is coming to-morrow."

XXIV

REPORTING UNKNOWN FACTS BY REQUEST

NOW comes a new variation of these singular experiences. I received a letter some years ago from a clerk in a business house in a city about twenty miles from Boston. He said that he had found himself under the influence of some power that wished to write through his hand. He knew nothing about these matters, and wished to call on me and let me see the writing, and give him my advice. He was an entire stranger to me. I set a date for him and he called at my study. This was in my church in Boston and at a distance of ten minutes' walk

from my house. He came; we sat down at the table, and immediately his hand was seized and began to write with a good deal of power. The name signed to the "communications" was that of George Canning. I thought I would try to find out who this George Canning claimed to be. I therefore asked him who he was, and he said: "I used to live in Philadelphia. I was a contemporary of Girard." He stated quite a number of facts concerning himself, some of which I was able to look up and verify. Concerning others, I could not find out. So far as I know, however, the statements he made were correct. Then it occurred to me to try an individual test. I said: "If you are really a person and are really here, you ought to be able to go somewhere in the city for me, find out something at my request, return, and tell me about it. Can you do it?" He replied: "I have never attempted anything of the sort, but do not see why I

should not." He then said he would try. I asked him to go to my house, find out whether Mrs. Savage was at home; if she was, in what part of the house she was, and what she was doing, and come back and tell me about it. She had told me explicitly before I left that she had a good many outside things to attend to, and expected to be away from the house all the morning. Naturally, therefore, I mentally placed her anywhere else except at home. This statement is made as bearing on the theory of telepathy, and because it is frequently asserted that you get in these messages the things you were expecting to receive. We sat in perfect quiet and silence for four or five minutes. At the end of that time, the hand again began to write. I said: "Well, what did you find?" To my surprise, and of course I believed that he was all wrong, he said: "Mrs. Savage was at home, and when I was there, she was standing in the front hall saying good-bye to a caller." When

I got home at one o'clock for lunch, I asked her where she had been, and she answered me with a touch of disappointment and disgust that she had been flooded with callers all the morning, and had been utterly unable to get away and do the things that she had planned to accomplish. Upon comparing notes, I found that at the precise minute referred to, she had been just where the intelligence calling himself Canning had said she was, and had been saying good-bye to a caller who had stayed so long that she was particularly gratified at seeing her leave.

XXV

REPORT ABOUT A FRIEND TWO HUNDRED MILES AWAY

I HAVE already stated one case in which the invisible intelligence acts at my request to find out something and report to me. I wish now to give another illustration of the same kind, only more remarkable still. I was sitting with a friend in my study in Boston. This friend, though having psychic sensitiveness, was not in a professional sense a medium. She did not go into a trance, but was in her normal condition. The communications were made chiefly through automatic writing. The intelligence at work claimed to be the spirit of a friend

of mine who had recently died, but who during her life had lived in a town on the Kennebec River in Maine. She had a sister still living in this same town. It occurred to me to make this test, and I explained what it was which I wanted. I asked her if she knew where her sister was at the time. She answered that she did not, and had no way of knowing, unless she could go or send and find out. I then asked her if she would not try to find out for me while I waited. The answer being in the affirmative, we sat in perfect silence and quiet for nearly fifteen minutes, when the influence appeared again and the hand began to write. She said she had been to Maine, and told me distinctly and clearly where the sister was, and what she was doing. And here let me ask careful attention to the fact that there were conditions in the family with which I was acquainted, which led me to believe that the sister at this time would probably be in another town; so that the

answer was directly opposed to my expectation. It seems to me that this has a bearing on the theory of telepathy as explaining matters of this kind. I immediately wrote a letter to Maine, and had the correctness of the statement made to me corroborated in every particular by return mail.

XXVI

REPORT OF PRIVATE FACTS AND MENTAL CONDITIONS AT A DISTANCE

I WAS sitting again in my study with this same friend, a psychic. Two pages of note-paper were written over automatically while the psychic and I were carrying on an indifferent conversation upon general matters. I took up the notes and said at once to myself,—I did not speak aloud,—"If it were possible, I would take my oath that this was a note written by a friend who has died this year." It had all the characteristic marks of such letters as I used to receive from her while she was living. It was not signed, however. I then said out loud: "Will not the person

who is writing this give her name?" Immediately the name was given,—the maiden name and then the married name. I then began an hour's conversation which was carried on as definitely and intelligently as it would have been had she been present in the body. I asked the questions out loud, and the answers were given either through preconcerted movements of the table or by automatic writing. We went into details of family life. We discussed books in which we had been interested when we were both young. She gave me the name of one poem which used to be a favourite with us both. In short, the conversation was a perfectly natural and simple one, such as might have been carried on between any two friends. When it was ended, however, I said to myself; "She has not told me anything which I did not know, and so possibly it might all be explained by the theory of mind-reading or telepathy." I did not know how, and so far as my ex-

perience and reading go, nobody else as yet knows how, but I assumed that it might be possible that the psychic could, in some inexplicable fashion, tap the sources of my information and give me back again what I had unconsciously in the first place given to her. Let this theory be stretched to the utmost and made the most of. It is important to remember, however, that at the time this sitting began, the psychic did not know that such a person as the friend who claimed to be present had ever existed in the universe; so that any knowledge, latent or otherwise, on her part, must be left out of account. This communication was followed by several others of a still more remarkable nature, claiming to come from the same source. I was holding sittings with this friend once a week.

Soon after this, at the very beginning of our sitting, this same friend claimed to be present, and at once began to tell me of mental experiences and sufferings

through which her sister in Maine was at that time passing. The psychic knew nothing whatever of this sister, and I was entirely ignorant of the existence of the troubles referred to. The communicator, calling her sister by name, said: "She is passing through the greatest sorrow of her life. I wish I could make her know that I care. I wish you would write to her for me." When I asked her the nature of the trouble, there was a distinct and definite hesitancy about replying. The impression made on me was that I was treading on delicate ground, and that the question was being considered as to whether I had better be told. At last, as though no other way out of it was seen, she told me that the difficulty was caused by the unfaithfulness and cruelty of her sister's husband. I had never seen this husband but once, and had no way of knowing that the marriage was not perfectly happy. I wrote a letter of inquiry, however, asking whether any special

trouble existed, and if the nature of it was such as to make it possible for me to be told what it was. I received a letter by return mail, confirming every word that had been told me, and begging me that the letter might be burned as soon as it was read.

In this letter there was a little human touch that impressed me a good deal. What claimed to be the sister in the invisible had said: "I wish I could make her know that I care." In the letter received from Maine, there was the same human feeling out after sympathy which had appeared on the invisible side. She wrote: "When my sister was alive I had someone to whom I could go in my troubles. Now I am all alone." I confess that this attempting to bridge the gulf by these corresponding outreachings for human sympathy seems to me most natural and very expressive. The peculiarity of this experience lies in the fact that here the intelligence in Boston, which

has shown itself capable of telling where a person is and what she is doing two hundred miles away, now reaches beyond the external physical facts, and gets at the existence of secret sorrows of the heart and comes and tells me of them in the most natural and simple way in the world. And these were precisely such things as this friend would have come to me with had she been living and able to do so. At the same time, let me repeat, they were things of which the psychic by no possibility could have known anything, and which were so far beyond anything that I should have even dreamed or guessed, that they came to me with a great shock, not only of sorrow, but of surprise.

XXVII

REPORT OF FACT NOT KNOWN TO ANY PERSON ON EARTH

I AM now to detail a little experience which seems to me to have about it certain features which are very unusual, and therefore worthy of special remark. Never in my life, until my son died did I attempt to get into communication with any special person at any sitting held with any medium. I have always taken the attitude of a student trying to solve the general problem involved. On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my boy. He died

three years ago last June at the age of thirty-one. I was having a sitting with Mrs. Piper. My boy claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death, he was occupying a room with a medical student and an old personal friend, on Joy Street in Boston. He had moved there from a room he occupied on Beacon Street since I had visited him, so that I never had been in the Joy Street room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: "Papa [and this with a great deal of earnestness], I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time,

and her hand was writing. She had no personal acquaintance with my son, and so far as I know had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guesswork even had Mrs. Piper been conscious. Though my boy and I had been intimate heart friends all his life, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world. I will not, of course, violate his privacy by detailing what they were. I

will simply say that his anxiety in regard to them was entirely justified. Perhaps somebody wiser than I could explain to me how Mrs. Piper should have come into possession of this knowledge.

XXVIII

AN AGNOSTIC'S EXPERIENCE

I HAVE a friend living in the West who for years had been a convinced agnostic. He was a man of wide reading and had great natural ability. His wife, who was known in the editorial and literary world, shared with him his philosophical and religious opinions; but in some unaccountable fashion she had been seized with an impulse which she could not explain, and had become an automatic writer. She was receiving the most puzzling and perplexing communications, but for a long time kept the fact from her husband, because of his known antipathy to everything of the kind. One morning, how-

ever, she was sitting at one desk at work while her husband in the same room was sitting at another. Suddenly her hand was seized and wrote, "I want to speak to—" naming her husband's name in full. This was insisted upon until she saw no way out of it but to tell him what had occurred. He came over to his wife's desk and looked at the writing, and then said: "Well, if you are here, tell me where I saw you last." The answer came promptly: "On such a day,—day of the month, day of the week,—on such a street corner, in such a section of the city," and the additional remark was made that it was raining. The wife smiled and said: "I imagine that is a mistake, for you are not usually in that part of the city at that hour in the day, and would not have been likely to be there if it had been storming." The husband, however, smiled, and remarked that the statement was correct. Then the communicator went on to say that he wished his old friend to render

him an important service. He detailed how his daughter had married against his wish, and how as a result of it he had left her out of his will. He declared that he had come to know certain facts which led him to believe that he had done his daughter an injustice, and he was anxious to set matters right. He wanted this friend to tell his children in regard to his wishes and have matters changed. Now this friend to whom the communication came was entirely unacquainted with most of the important facts which were communicated, and the wife through whom the communication came was ignorant of the whole matter. Neither of them at the time was in any abnormal condition; only the hand of the wife was used as a medium of communication.

XXIX

AN "IMPRESSION" AND A SUBSEQUENT PSYCHIC REFERENCE TO IT

THERE was a lady living in this city who had an old friend in Brooklyn. This friend had been ill for a year or two. It was known that she would probably not recover, but there was no indication that the end was very near. The New York friend had visited the Brooklyn one on a certain day, and they had talked over all sorts of affairs, even her approaching departure, for she had no fear of death and talked about it as simply as she did about other things. The next day the New York lady was sitting in her room reading a book. Suddenly the impression came

upon her in the most overwhelming way that this Brooklyn friend was in the room. It was not a visible presence that was thought of, but an unaccountable impression of a spiritual apparition. Nothing was seen, but the feeling was so strong that the book was dropped in her lap, and she sat for some time wondering what it all meant: for she was not at the time thinking of this friend, being absorbed in her reading, and she had never had such an experience as this before and has never had one like it since. She put the matter one side after a little while and went on with her reading, thinking it was one of those unaccountable impressions which sometimes come to people, but which have no particular meaning. She was somewhat startled, however, to find, as soon as the news could reach her, that her friend had died a few minutes before the time that she dropped her book in her lap. At a sitting with a psychic not long after this, the Brooklyn friend claimed to be present

and told her that she made the definite attempt to let her know of her death by coming to her in her room. This information was imparted without any question or suggestion on the lady's part that could have given the medium any clue to what had taken place. At another sitting, this same Brooklyn friend claimed to be present, and told about certain things—personal mementos—that she wished her New York friend to have as keepsakes. She also referred to drives which they had taken together in Brooklyn years before, and mentioned the name of the horse, which was a great pet of hers, that they had used on those occasions. This name the New York lady had forgotten, if she ever knew it, and only found out that the communication was correct by asking the husband about it.

XXX

EXPERIENCES OF A FAMOUS NATURALIST

YEARS ago, a world-famous naturalist came to Boston and delivered a course of lectures before the Lowell Institute. He had been trained in his youth as a clergyman of the Church of England. He told me that in his early life he had looked upon all these matters with contempt, but had been startled into making them a study by some personal experience. The result of it was that he and other friends organised a circle composed of sixteen people. They held sittings every week when they were in London, during a period of seven years. There was no one possessing mediumistic powers in this

circle at the time when they began their sittings, but as they went on, psychic powers of every description were developed within the limits of their own membership. Among these sixteen are the names of people known all over the world, and who would be readily recognised if I should mention them. It would seem like a chapter out of the *Arabian Nights* if I should detail the things which this naturalist told me as having occurred at their sittings. What I have said is only an explanatory introduction to one little incident which I wish to detail. This naturalist himself became an automatic writer. One member of the circle had a brother who was an officer in the army. They had talked over these things, and the brother had promised that if he died first he would try, if possible, to communicate. This gentleman came into the private room of the naturalist one day, and said, "I wish you would see if you can get any writing." He did not feel like it, but as

a matter of accommodation sat down and took paper and pen. Pretty soon his hand began to move, made certain meaningless scrawls at first, and then began to string letters together in the form of words. As, however, he looked on what he had written, it seemed to him without any meaning. He told me that if they were words at all, they were not words in any language with which he was acquainted. The friend asked him what he had obtained, and he remarked carelessly: "Oh, nothing! It 's nonsense; at any rate, it has no meaning to me." Whereupon the friend himself came and looked over the paper, and started with surprise. He said: "Perhaps it has no meaning for you, but it has all the meaning in the world for me." And then he explained that this brother, who at this time was dead, had made up certain words out of his own head. They were not words in any language, but they were arbitrary arrangements of letters which appeared

like words. He had given these to his brother, and had said: "If I can ever come to you, I will bring these as a test. If I do not bring them, you need not believe that it is I." And here the naturalist, in absolute ignorance of these facts, had reproduced the identical combinations of letters which the officer long before had made as a proposed test for his brother.

XXXI

AN UNSEEN HUSBAND REPORTS HIMSELF AT HIS WIFE'S REQUEST

THERE is a lady living in a small town in the northwestern part of the State of New York. Her husband died a few years ago. On one occasion she had a sitting with Mrs. Piper, but did not get results which were wholly satisfactory to her. About a year ago, on the occasion of some anniversary—whether of his birth or their wedding I do not know—she went to the cemetery to place on his grave some flowers of a special kind of which he had been fond. Suddenly, and to her great surprise, she felt a vivid impression of his presence. It was so marked that

she spoke to him as if he were there. Then she said: "If you really are here, you go straight to Dr. Hodgson, through Mrs. Piper, and tell him so. Tell him what I am doing. Do this as a test, so that I may know." It happened that at this very hour Dr. Hodgson was having a sitting at Arlington Heights with Mrs. Piper. Into the midst of the sitting, breaking into the communication that was supposedly being received from some other source, this personality came. He detailed at length and in particular the fact that he had just been to his wife's home, had found her at the cemetery placing flowers on his grave. He told what these flowers were, and said: "She has begged me to come and tell you about it as a test, and I am here." Careful note was made of these facts, and as soon as communication could be made by mail, they were verified in every particular.

XXXII

A "SPIRIT" APOLOGY

ONE more brief case. Some years ago my brother had a sitting with Mrs. Piper. To him at that sitting claimed to come the spirit of a minister whom he had known in the West. This minister told him a good many personal facts, among others, where he had died and the disease which had taken him away. Of these things my brother was ignorant. So far as I know, Mrs. Piper had never had any way of knowing that there was such a minister in America. The particular point of the communication, however, was this. He had made a violent attack in a Western paper on

me, in regard to some theological position which I had taken. He told my brother that he had rendered me an injustice, that he wished to apologise, and that he now believed that I was right. Now the striking thing about this lies in the fact that my brother was not thinking of this matter and cared nothing about it. The attack had never seriously troubled me, because long ago I had become used to worse things than that. There was no reason for the explanation unless it be found in the simple human feeling on his part that he had discovered that he had been guilty of an injustice, and wished, so far as possible, to make reparation, and this for the peace of his own mind.

XXXIII

FIANCÉE'S FATHER WARNED AND SAVED

AN English girl was engaged to be married to a young American who had been a student abroad. They had met at Heidelberg. He died suddenly after returning to this country. She came over here shortly afterward to visit his mother. While in New York, she went to a medium. There was no appointment beforehand, and there was no way by which the psychic could know who she was. Taking her turn, she sat down by the medium, who went into a trance and began to speak. Immediately the girl's lover claimed to be present. He told her a number of things which

only they two had ever known. He recalled circumstances connected with their acquaintance abroad. Now, it so happened that this young lady's father was an English officer in the war in South Africa. Among other things which the young man told was this. He said: "I am glad that I have been able to save your father's life once or twice during the past summer." Now comes the strange coincidence, if coincidence only it be. The father writes home from South Africa, being entirely ignorant of all that had taken place here, and relates what seems to him a somewhat remarkable fact. He tells how he was sitting in his tent one day when there came upon him suddenly an unaccountable impression that he was in danger. It was as though someone was trying to make him feel this and induce him to move. So strong was the feeling that he got up and went over to the other side of his tent. He had hardly done this before a shell struck the

chair where he had been sitting. Had he remained there he would have been instantly killed. Of course it is not asserted that this is anything more than a coincidence; but the suggestion is made that coincidences of this sort have been so very frequent as to make one wonder as to whether there is not some deeper meaning in it all.

XXXIV

EVIDENCE FOR SUCH FACTS GREATER THAN REPORTED

I TRUST that these many detailed cases will not seem tedious to the reader, and that I have not given more than are needed. It has seemed to me best to put before the student of these things enough specimen cases so that he could have material out of which to construct an intelligent opinion. Hundreds of similar cases have been recorded in evidential shape. Thousands of similar things have happened which have not been set down in any such way as to make them valuable as proof. The great majority of people in whose experience these things

occur do not appreciate the importance of making a record at the time. Consequently, though the facts may have been ever so valuable, they become only rumours and wonderful tales. There is one other thing which the reader ought to bear in mind. Perhaps the most striking and important things are not given to the public. Many of these happenings are so intimately personal that they cannot be shown to the world. The only point to be borne in mind here is that the reader may take it for granted that the evidence for these classes of facts is many times greater than appears from any published records. The things that are given to the public in any authentic way are mild under-statements instead of exaggerated accounts, and this for the reasons already referred to. I do not mean by this that certain newspapers do not publish the wildest Munchausen stories; but these are now left out of account, because they are not put in any shape so as to

constitute evidence of anything except the credulity of the publishers and the appetite of the readers for the marvellous.

XXXV

NATURAL OR SUPERNATURAL?

IF the claim were generally made by those who have verified facts like these that they were supernaturally caused, then scientific men might have an excuse for declining to investigate them; though even then it would seem to be worth while to study them far enough to be sure that there is no as yet undiscovered natural force at work. That my own attitude may be made clear, let me say that I do not believe in any supernatural. Whatever is seems to me a part of the natural order. If beings invisible to us at present exist, and if they are able to take some part in our ordinary human lives, the

fact of their invisibility would not make them supernatural. If something is done in the presence of a blind man, the natural order is not transcended because he is not able to see the agent at work. It is perfectly well known that our senses are very strictly limited. There are vibrations both too slow and too rapid to produce the sense of sound in ears constructed like our own. So there are vibrations both too slow and too fast to produce the sense of vision on such eyes as those with which we are endowed. It is, then, only a very small part of the actual natural universe which we either see or hear, and so far as science has anything to say about it, it is perfectly possible that the saying of Milton may be true:

> Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep.

I do not assert that this is true. I merely say that it may be true for anything which

our senses have to say in regard to the matter; and if there are such beings, it is at least theoretically possible that all these things of which I have been speaking may be accomplished through their agency. This theory will not be accepted by sane and reasonable men — men touched with the scientific spirit—until all other theories are demonstrated to be inadequate to account for the facts.

XXXVI

PRESENT STATE OF THOUGHT IN REGARD TO THE IMMORTAL LIFE

IT may be well for us here to consider the present state of the popular mind as touching the question of the immortal life. The further discussion will have more meaning for us after we have quietly considered where we stand in regard to this great question. In spite of apparent exceptions it is generally conceded by those who have made a careful study of the subject that the belief in some sort of continued existence after death is practically universal. This does not mean that the lowest barbaric tribes have had any adequate conception of what we mean by

immortality. Indeed, if we could be thoroughly certain that the individual overleaps the gulf of death that would not be proof positive that he is to go on for ever; though I suppose that if we could be assured of a fact like that, the most of us would be willing to take our chances concerning any similar experience that might await us in the future. Practically, then, all people everywhere have believed that death, instead of being the end of personal consciousness, was only an incident in the advance of life. Indeed, barbaric peoples have found it hard to believe in death as in any way natural or intended. They are generally found to attribute it to magic or the machinations of some enemy, seen or unseen. If a man dies, the question is: "Who has killed him?" And they believe that the mind or the soul or the spirit or the shadow or the double or the second self or a somewhat bearing the burden of the individuality has gone on and is still alive.

Skepticism on this subject is therefore a modern fact. It is one of the products of civilisation. It is the fruit of analysis and careful thought. It grows out of the attempt of man to understand and picture to himself how the wonderful thing can be. This skepticism is seen to be especially connected with the decay of religions, or theologies, which are the theoretical sides of religions. In ancient Greece and Rome, for example, the belief in the under-world was connected with the belief in the popular gods; and when, as in the case of men like Cæsar and Cicero, these mythological conceptions were outgrown, it was natural that they should begin to call in question other great faiths which had been bound up with them. So we find, at such periods in the history of the world, men frankly casting away all these beliefs, or else engaging in the work of trying to discover some reason for holding them other than that which had been sanctioned by the traditions of the past. The

young Christianity swept away the doubts and questions of the old classic world, and gave it the great ages of faith. Until the time of the Renaissance and the rise of the modern skeptical spirit connected with the enormous advance which science has made, there was practically no question about the other world. Indeed, during the Middle Ages people knew, or claimed to know, more about the other world than they did about this one. But the modern time is repeating again the experiences of the more enlightened periods of classic antiquity. It is the very essence of the modern spirit to inquire. We demand evidence; we want proofs for the beliefs we hold. Huxley perhaps has given voice to a very wide-spread feeling when he says that it is not only irrational to believe without evidence, but it is immoral. I am inclined to agree with this statement. There is no virtue in believing. There is no vice in doubt. Both belief and doubt should be subordinated to the question of

fact. We want the truth, for the truth only is real. The result of the rise of this spirit is that the old traditional faiths are seriously called in question. There are thousands of persons in the so-called orthodox churches who believe, or think they believe, believe they believe, until some great crisis of their life, and then everything goes by the board. Lowell expresses this state of mind when he says:

In the breaking gulfs of sorrow, when the helpless feet stretch out
And find in the deeps of darkness no footing so solid as doubt.

Scientists like Haeckel tell us with serene composure that such things as God, the soul, and the belief in immortality are old-world and worn-out superstitions which have no place in the rational beliefs of free men. On the other hand, men quite as eminent as he in science do not at all accept his calmly asserted logic. Mr. John Fiske, in his little posthumous book, *Life Everlasting*, tells us that

there is nothing in modern science that touches or in any way threatens man's immortal hope. In a personal conversation some years ago with Mr. Herbert Spencer, I asked him the direct question as to what bearing, in his view, evolution had on the problem of immortality, and his reply was, that it left it precisely where it was before. Other scientific men, like Le Conte, one of the noblest this country has produced, are simple and earnest believers in a future life. Professor Shaler, of Harvard, in his remarkable work, *The Individual*, argues on the basis of the best-known science that there is at least ground for trust in a continued existence after death. He uses a most striking illustration, which is worthy of notice. He shows how the individual man in the case of natural generation is carried on from the parents by means of the tiny particle of living substance, so that, as he says, "the spirit may safely be given into the keeping of other forms of

matter than the brain affords." He does not claim, of course, that this is a demonstration of continued existence. He only makes the point that the present state of our scientific knowledge gives us no right to decide the matter in the negative.

XXXVII

THE POETS AND IMMORTALITY

THE poets voice the feeling and heart of the world. Whittier expresses his pity for those who have no trust, in the beautiful words:

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever lord of Death
And Love can never lose its own.

And Holmes has rung out his defiant challenge:

Is this the whole sad story of creation,
Told by its breathing myriads o'er and o'er?
One glimpse of day, then blank annihilation,
A sunlit passage to a sunless shore?

Give back our faith, ye mystery-solving lynxes!
Robe us once more in heav'n-aspiring creeds!
Better was dreaming Egypt with her sphinxes,
The stony convent with its cross and beads.

It may be easy enough for a man in some moods to persuade himself that he does not care whether he is to live after the fact of death or not. There are cases of those, world-worn and weary, who imagine that all they care for is sleep and rest. But what they fondly imagine as sleep and rest are only delusions; for on that theory there is nobody there sleeping or resting. It seems to me that it is not life which these world-weary ones are glad to be rid of, but only the world-weariness, the conditions which have been attached to life. Rather it seems to me that Tennyson speaks the bottom truth when he says:

Whatever crazy Sorrow saith,
No life that breathes with human breath
Hath ever truly longed for death.

'T is life of which our nerves are scant,
'T is life, not death, for which we pant,
More life, and fuller, that we want.

XXXVIII

THE TRADITIONALLY SATISFIED

THOSE people who are satisfied with their inherited belief in immortality are perhaps to be congratulated. The only trouble is that it is the characteristic of this age to challenge not only this, but all other traditional opinions; and when these challenged people find it difficult to give an account of themselves, this difficulty starts doubts which are not easily set at rest. Most Christians, I suppose, have accepted the belief as a part of their inherited religion. But the basis of the great doctrines of the churches is being tested and re-examined as never before in the history of the world. So there are

thousands of people to-day who feel no real assurance in regard to this matter; and perhaps the number is increasing. Such as they are intensely interested in anything that seems to have a bearing on the settlement of this great problem. While lesser minds and superficial thinkers are treating lightly the work in which the Society for Psychical Research is engaged, some of the greatest men of the time look a little more deeply into the questions concerned, and appreciate fully what is at stake. Mr. Gladstone accepted an honorary membership in this society,—honorary, because he was too busy to do any work, but was glad to have his name associated with it. Now Mr. Gladstone, as all the world knows, was one of the foremost statesmen of his age. He held in his hand problems of war and peace, not only touching Europe, but all the world. He was a Churchman from head to foot, a professed believer in all the great orthodox doctrines of the Estab-

lished Church. He was a great brain, a pure heart, a keen controversialist. He was a statesman weighing the changes, the institutions, the growth of nations. He was keenly interested in all problems that concerned the progress of humanity. In accepting the honorary membership referred to, he writes: "It [that is, the work of the Society] is the most important work which is being done in the world,—by far the most important."

While not taking any active part in its investigations, for reasons which are satisfactory to himself, Professor Shaler, of Cambridge, already referred to in these pages, says in his book, *The Individual*, page 318: "The only direct evidence that can claim scientific inquiry which goes to show the persistence of the individual after the body dies, is that afforded by the so-called occult phenomena, by the alleged appearance of spirits or communication with what appear to some inquirers to be the minds of the departed."

XXXIX

TWOFOLD REASON FOR INVESTIGATION

SUCH, then, is the condition of the problem of continued existence at the present time. As has already been indicated, my interest in these alleged happenings which constitute the subject-matter for the investigations of the Society for Psychical Research is twofold. I have said that they promise an important addition to our knowledge of the powers of the human mind as embodied, whether they take us beyond the border-line of the great mystery or not. The other and greater reason for my interest is in the question as to whether they have any bearing on the condition of man after

death. Were it not for the latter consideration, I presume I should leave the subject to the interest and study of others. I have cared to devote what leisure time I have been able to find for a good many years to this study, in the hope that some clue might be discovered that would lead to the solution of the great question propounded by the author of Job.

Let us then turn to consider as to whether the facts which have been indicated can be explained by any ordinary theory. The law of parsimony must govern us here, and we must keep within the limits of the known so far and so long as possible. However much we may like to believe that the continued existence of the soul may be demonstrated, we must be more anxious still to find and cling to the simple truth, whatever it may be. The number and kind of facts which have been discovered and verified beyond any reasonable doubt are such as to leave fraud and self-delusion and mere coinci-

dence out of the question. There are facts, and great numbers of them, which must be treated seriously. I believe that there are only two theories which are entitled to serious consideration.

XL

NATURE OF FACTS TO BE EXPLAINED

BEFORE considering with some care these two theories, let us refresh our minds concerning the facts that need to be explained. We will do this by classifying them in some simple, general way.

In the first place, there are the physical phenomena which must be considered and dealt with. These are so called because they involve the supposed contact with, or movement of, physical objects. But, as already intimated, it needs to be borne in mind that this division is somewhat arbitrary; for the so-called "physical" phenomena are connected with and seem to be directed by some invisible intelligence.

Then there is the large variety of what may be roughly classified as mental phenomena. These are what claim to be communications by whatever method they may be delivered. They include the use of planchette, the Ouija board, automatic writing whether in trance or in the normal condition, trance speaking, etc.

XLI

THE FACTS CLASSIFIED

IT may be worth while next roughly to classify the kinds of facts which are communicated. This will help us to see as to whether one theory or another seems more easily to fit the case.

1st. There are hundreds of facts communicated with which one or more of the sitters who are present are well acquainted beforehand.

2d. There are things told which none of the sitters ever knew, but which it is possible the psychic may have known.

3d. There are no end of facts communicated which the psychic by no possibility could ever have known, but which

may have been known to some one of the sitters.

4th. There are facts related which no person present, sitter or psychic, ever knew.

5th. There are things told which are not known by any of the persons present, but which presumably may have been known by some living person somewhere in the world.

6th. There are cases of facts communicated which no living person in the world knew at the time or could possibly have known.

The object of setting down these statements in this manner is only to call attention to the point that the theory which is ultimately accepted must be one capable of including and explaining all this variety of facts.

XLII

THE TELEPATHIC THEORY

NOW, as already said, there are only two theories which at the present time claim the serious attention of serious people. These are what have come to be widely known as the telepathic and the spiritistic theories. So zealously is the telepathic theory held to and advocated by the determined opponents of the spiritistic, that the impression is made on the public mind that we know a good deal more about telepathy than we really do. Let us see just what it is that we know.

XLIII

TELEPATHIC CASES SPORADIC AND UNCERTAIN

THERE are sporadic cases of impressions or definite communications made between living minds at a distance. There are enough of these, and they are definite enough, to preclude the theory of coincidence, so that they are recognised by all serious students as real. They are, however, as I have said, generally sporadic. The law in accordance with which they take place is not known, and they are not producible at will. Attempts have been made to communicate definitely from mind to mind, but with somewhat indifferent success. There have been hits enough to show that something real was taking place, but the hits have not been so

numerous as the misses. This, then, is the real state of our knowledge in regard to telepathy. The theory is stretched and made almost all-inclusive, and the supposed agent at work is credited with almost unlimited powers and universal knowledge. This is done, not because there are any facts in existence to support such a claim, but merely because it seems to be the only alternative if the serious student wishes to escape the acceptance of the spiritistic theory. In telepathy it is generally assumed that it is the subconscious or subliminal self which is at work. This is because nobody is conscious of obtaining the information that comes from somewhere, and nobody is conscious of receiving it. That is, the psychic on this assumption gathers this information without knowing it, and imparts it without knowing it, which, to say the least, is a curious state of affairs. So, in order to escape another theory which is not acceptable to the particular student,

he divides the individual somewhat arbitrarily into two parts, the conscious and the subconscious, and endows this subconscious self with the most tremendous powers. There is absolutely no proof whatever that the subconscious self possesses or exercises any such powers, except that which lies in the necessity of assuming it in order to explain indisputable facts. The division that is sometimes made between the objective and the subjective selves is largely an arbitrary one. That the mind does work below the level of consciousness, and that the results of processes which go on there do afterwards in the most inexplicable ways emerge into consciousness, of course, is conceded by all careful investigators. But that the subconscious self is a sort of separate entity, endowed with unlimited powers and able to carry on work in all sorts of directions on its own account,—to assume this is, I submit, going beyond the limits of our knowledge.

XLIV

TELEPATHIC ASSUMPTIONS

THE only cases of telepathy of which we really know are telepathy between two. That there is such a thing as "télépathie à trois," as Mr. Andrew Lang calls it, is something which by itself and on its own account has never been established as a fact. It is, as I have said in another connection, only an assumption in order to escape the acceptance of another theory.

That the subconscious self can go at will and get facts, now in one State, now in another; that it can seek out at will the friends of the particular sitter who happens to be present; that it can select

facts which concern both living and dead, and which are apart from each other by years in time, as well as by thousands of miles in space; that it can combine separate qualities so as to successfully simulate a personality and that the particular personality which the case requires; that it can at different sittings bring together just the facts to fit the person claimed to be present; that at a subsequent sitting it can remember all these multitudinous details, begin where it left off weeks before, and go on in perfect consistency with all the facts brought out before,—that all this is possible to the subliminal seems to pass the bounds of belief. That the subconscious self does actually do these things is simply a bold assumption. There is no proof of it as a fact. That something or someone, however, does it all, every serious student in this department of investigation is perfectly well aware.

XLV

ON TELEPATHIC THEORY, THE SITTER OUGHT TO GET WHAT HE EXPECTS AND HAS IN MIND.

ON the telepathic theory it would seem that the sitter ought to get what he expects, *i. e.*, such things as are in his own mind. If the mental states and the knowledge of the sitter are somehow reflected in the subconscious self of the psychic, or if the psychic is able in any way to get at the mental conditions and the memory of the sitter, then the result ought to be a correct transcript of these things. But in my experience it has been very common for me to be completely surprised by getting things which I did

not expect, and frequently statements which were the direct opposite of what I supposed to be true.

It is noteworthy that this telepathic power is equally wise and equally effective whether the psychic is in a normal condition or in a trance.

XLVI

TELEPATHY OUGHT NOT TO MAKE SO MANY MISTAKES

SO marvellous a being as this subliminal self, whose knowledge must approach wonderfully near to the universal in order to account for the facts, surely ought not to be liable to make so many mistakes. Mistakes are made and are common, and they are frequently concerning things which are perfectly clear and definite in the minds of the sitters, and which on the telepathic theory ought to be very easily accessible and correctly reported by the subconscious self of the psychic.

How does this theory apply to those

cases in which animals seem to be conscious of the presence of beings invisible to ordinary men and women? Whose subliminal self is it in this case that sees?

Of course, it hardly needs to be pointed out that the theory of telepathy has no apparent application to what are called "physical" phenomena. There is not one particle of proof in existence to support the assumption of anybody that the subliminal self can move a table or a chair or play on a musical instrument without any physical contact or the application of any force that is recognised by science.

Is there anything in the telepathic theory which even seems to explain the statement claiming to come from my son as to papers in his drawer in his room in Boston which he wished to have destroyed? Here was something that was not known to anybody living on the face of the earth. It was in the consciousness of no one except that of him who had made the notes and had left them there.

XLVII

TELEPATHY AND APPARITIONS

IT would seem to be impossible, in accordance with the theory of telepathy, to account for the appearance of apparitions. I call particular attention to the case of the young man who claimed to have been warned by the spirit of his father of his approaching death. Here was no medium, no question, no suggestion; only the sudden appearance of an apparition, whose prophecy was fulfilled. Will someone tell me how telepathy can account for a fact like this?

XLVIII

WHY SHOULD THE SUBLIMINAL SELF BE SUCH A LIAR?

THEN there is one more point which has always seemed to me startling and strange in the light of the theory which would explain by means of telepathy or the subconscious self. How does it happen that this subconscious self is such an unconscionable, persistent, consistent, and abnormal liar about itself? Why does it not now and then by some sort of accident tell the truth? Has there ever been a case on record in which this subconscious self, which is so wise, so wonderful; which is able to travel the earth over in pursuit of its facts and select the

particular one which is needed; which can build up no end of distinct and consistent personalities, and put into their lips words and expressions and statements of fact and memories which shall come very near to establishing their identity with people who used to live here,—is there, I say, a case on record where this subconscious self has owned up to being a subconscious self? In every single case with which I am acquainted, it has always made the claim that it was the spirit of somebody who used to live here on earth. The most unconscionable liars in this world generally lie for a reason. They have some motive or purpose in it all, even if it be not a very intelligible one. But why this subconscious self should never by any possibility tell the truth seems difficult to understand. If it be said that it is a passive instrument and that it accepts the impressions and ideas of people who are about it, in accordance with the law of suggestion (that is supposed always to be

at work in hypnotism), even this does not seem to me satisfactorily to account for the facts. Hundreds of things which this subconscious self states as true (on this theory) are not at all in accordance with the law of suggestion. They are things which the medium knew absolutely nothing about. They are things not only not suggested by the sitters, but statements concerning things of which the sitters were ignorant; statements diametrically opposite to the opinions of the sitters; statements of things not only not accepted by the sitters, but to which they were violently antagonistic. In matters of this sort, I submit that the supposed law of suggestion does not apply.

XLIX

WHAT TELEPATHY DOES NOT SEEM TO TOUCH

IF now the reader will carefully look over the numbered list of cases which have been presented, he will be able to make up his own mind as to what ones of them would seem to be explicable on the theory of telepathy and what ones would not. There are at least half of them which, in my judgment, telepathy does not touch. If anyone chooses to assume that the subliminal consciousness of somebody can do any conceivable thing; travel over the world and find out any conceivable item of knowledge; tell of things that nobody in the world knows;

resurrect facts from a long-distant past, and move physical objects without physical contact,—if, I say, anyone chooses to assume a theory like this, why there is nobody who can prevent his doing it. But if he claims that it is scientific, or that there are any known facts or adequate reasons for such an assumption, then I submit that he will be likely to place under suspicion his reputation as a sane, fair-minded, and careful investigator.

L

THE SPIRITISTIC THEORY

LET us now turn for a little and consider the spiritistic theory. It is an axiom of science that one must keep to the nearest and most seemingly natural theory in attempting to explain facts which are not yet scientifically accounted for. We must not explain the unknown by something else which is still more unknown. But it seems to me that a reasonable claim may be set up in favour of the statement that the spiritistic theory is nearer to the natural and normal than such an expansion of the telepathic as would seem necessary to account for the facts with which we are dealing.

LI

PRACTICAL UNIVERSALITY OF SPIRITISTIC BELIEF

IT is practically true that all men everywhere have always believed in continued existence after death. It is the teaching of all the religions of the world. It is bound up with the deepest loves and dearest hopes of the human heart. Now if this hope have a substantial basis, —that is, if all the people who have ever lived on this earth are living still, and if they are not far away somewhere in the deeps of space,—then what more natural than that they should attempt to come into communication with and influence the lives of those whom they used to

know here? If they are living at all, there is no longer any reason for supposing that they are away off, shut up in certain places called heavens or hells. This earth of ours is as near to heaven and near to God as any of the planets in space. There is no reason, then, why we should suppose that the former inhabitants of this earth may not be near to us, provided they are living at all. It is within the limits of the conceivable and rational also that they should be in some way embodied. Paul said: "There is a natural body and there is a pneumatical body." I do not offer this phrase as authority. I simply say that so far as any science can tell us to the contrary, it may be true. The intelligence which once animated the body of a friend here may still be the animating principle of an ethereal body unspeakably more real and powerful than that which used to clothe it, and still it be not cognisable by our senses. I do not say that these things

are so. I simply assert that they may be. The only person in the universe which ever does things is either a human being or a being with quasi-human intelligence. We have no knowledge of intelligently exercised force except such as is under the guidance of a human or quasi-human will. I submit, then, that on the supposition that people do live through the fact of, and after death, the theory of their agency in accomplishing the things which we are discussing is much more simple and natural than any other which has been brought forward.

LII

SPIRITISM CAN EXPLAIN ALL FACTS

IN the next place, if we assume the existence of the people who used to inhabit this earth, their agency might easily explain and account for all the wide varieties and classes of experience which we have been considering. This theory would naturally account for all the mistakes and failures which have been recorded. We know that people in this world make mistakes and forget; and there is no reason to suppose that the moment a man dies, he becomes either a perfect angel or a perfect devil. There is nothing in the fact of death with which we are acquainted to suddenly change

one's nature or personal characteristics. What the difficulties of communication are on the spirit side—if there be any spirit side and any communications—we do not know. That difficulties should exist, it is not unreasonable to believe. It is no part of my present purpose to go into a discussion of what these may be. I only wish in a general way to assert that I have never had an experience or known of a well-authenticated account of one which might not be rationally explained on the supposition that there are invisible beings about us, who are interested in our affairs, and who, under certain conditions, can come into contact with our lives.

LIII

SPIRITISM AND SPECIAL PROVIDENCES

IF we believe that we are surrounded by a spiritual universe, that our friends may at times be near us, and occasionally may be able to render us assistance of one kind or another, this would rationally explain the stories of which the world is full, of interventions on behalf of people in need or in danger. Such things as these by a certain class of believers are looked upon as special providences, — that is, God is supposed to interfere now and then in behalf of a certain person while others who are in danger are passed by. Sometimes a person's life is saved from a threatened danger in what seems to be

an unaccountable way, and at the same time the life is of no special value to the world. On the other hand, another person, who seems to be greatly needed, becomes the victim of some tragedy. Of course the scientific temper of the modern world is inclined to pass these things over without taking account of them at all. There are, however, a great many who believe that God does specially interpose in behalf of them or their personal friends. I have known of a great many cases where this belief has been held. It seems to me that, granting that such happenings do occur, we can hardly believe that God is directly concerned in them. Waiving for the moment the difficulties that our modern theory of the universe presents to belief in Divine interference, it is hardly consistent with our highest trust in God. We cannot think that He is partial; that He would save one person and let another suffer peril. This seems to us unaccountable when, so far as we can see, the one

who is not delivered from danger may be the very one whose life would be specially valuable to his friends and the world. But if we have personal friends in the invisible, and if we suppose that they may be present and sometimes able to render assistance, then this theory would rationally account for the facts. If a person was saved from some special danger, it might mean that a friend happened then to be present and able to render assistance. If not, then the friend might not be present, or might not be able to help. Things like this are constantly occurring in this world. Over and over again a man is saved from some imminent danger by the presence and assistance of a friend, but it does not depend upon the question as to whether his life is valuable or not. It simply depends upon the question as to whether his friend happened to be with him and able to render him the service required. Even though we have those who love us in the other world and though

they might be ready to do for us anything possible, we cannot think that they are by our side always, or that they would always have the power to do what the occasion called for. This whole consideration may seem to some of my readers fanciful in the extreme. I refer to it, however, because I have happened to know a large number of experiences which have raised a question of this sort in the minds of those who have passed through them. These persons have not been fanciful or imaginative people. They would not naturally publish these things to those who might look upon them as a sign of weakness of mind. But that there are such cases, and a great many of them, I happen to know.

It may be important to note briefly a few objections to the spiritistic theory, which, so far as my study of these matters is concerned, have been frequently brought up.

LIV

OBJECTIONS TO SPIRITISTIC THEORY

PROFESSOR SHALER, in *The Individual*, page 209, speaking of the reports of psychical happenings, admits that "there is a remnant that is quite reconcilable with the supposition that the dead live much as they lived on earth, and that they may communicate as regards matters of no particular importance with the living." He says that "this remnant cannot be as yet accounted for."

Two or three things, it seems to me, may be said in regard to this admission. The quantity of facts investigated and verified may be relatively small; but is it not larger than might reasonably be expected,

when we remember how short the time is since any competent or serious attention has been paid to the matter? How few are the persons who have undertaken to determine the nature or the importance of these facts! How many have made one or two trials, and then, not having found all they were looking for, have stopped! I submit, for the consideration of all fair-minded people, that the results are quite as significant as could have been reasonably expected. Investigators should remember that if, granting that theory for a moment, they are dealing with independent personalities, these personalities cannot be dealt with, manipulated, ordered to go and come as a chemist deals with his elements in the laboratory. By the very supposition involved in these studies, a different method of investigation must be followed. This method may be just as scientific as any other, and yet it must recognise the facts and conditions and abide by them.

LV

ARE THE UNEXPLAINED FACTS IMPORTANT?

THEN as to the nature of these facts. Professor Shaler refers to them as "of no particular importance with the living." It seems to me that calling them of no particular importance is assuming something which the facts do not justify. When Marconi gets his first message across the Atlantic, the contents of that message are of no importance whatever, except (and this is of the most tremendous importance conceivable) that he *does* get a message across the ocean. At the outset, and when he is trying to establish the fact that such a message can be transmitted,

who cares what the nature or the contents of it may be? When a waiting world received its first message by the first Atlantic cable, who cared what the message was? The one crucial fact was that a message of any kind was received. Mr. Huxley once slightingly referred to the messages supposed to be received through mediums, and said that even if they did come from another world, he had no more interest in them than he had in the gossip of old women in the next cathedral town. This always seemed to me a very strange saying for a man with the mental acuteness of Huxley. If the message should be of no more importance than old women's gossip, if it could be proved that a message had come, it would establish the fact that someone who had been called dead was still alive; and that of itself is the most stupendous fact conceivable. The first point, then, to be considered, it seems to me, is as to whether there are any messages, important or unimportant, that can

be accounted for only on the supposition that they have come from some person who has lived through the experience of death. Who the message comes from, whether he is wise or foolish, whether he has stated some very important truth or made some perfectly commonplace remark,—these are matters that can wait until the other and greater question is settled. Until this is done, who has a right to determine as to the kind of statements he will accept, provided somebody on the other side has an opportunity to speak?

LVI

ARE THE FACTS TRIVIAL?

AGAIN, in answer to this objection which is commonly made that the communications which are claimed to be received from the other life are trivial, they seem to me to be very much what we ought to expect, on the supposition that death does not radically or suddenly change people, whether as to character or intelligence. People have frequently asked me what sort of messages I have received; and I have sometimes said that they were about on the level of my daily mail. I get wise letters and commonplace ones and foolish ones; but those which really come from noble and wise people

are not always over-dignified nor do they deal with the great problems of the universe. They are frequently taken up with the simplest, commonest, most personal matters; but they are perfectly natural and fitting in the circumstances which called them forth. If people after death are just "folks," substantially the same kind of people they were here, introduced into new conditions, and with infinite possibilities of growth and progress ahead of them, there is no reason why we should not get from them at first simple personal messages, if we can get any at all. And it is to be remembered that if their object should happen to be to convince the friends left behind that they are still alive and that they maintain their personal identity, this might be more readily done by reference to old and common and simple things than in any other way.

LVII

AS TO DESCRIPTIONS OF ANOTHER LIFE

IT is said that we get no satisfactory descriptions of another world or another life. Here two points may well be made.

In the first place, if they should enter into elaborate and magniloquent descriptions of another world, we should feel at once that the statements were open to suspicion. At any rate, there would be no way of our testing the matter and finding as to whether what they had told us was true or not; and the one thing of importance, at the outset, at any rate, is, if such a thing is possible, to establish the fact of continued existence and of personal identity.

It may well be true (and this is what the intelligences communicating have told me over and over again) that it is impossible for them to give us comprehensible descriptions of their present state of being. A very little thought will show us that all our knowledge is limited by human experience. If, then, the conditions of that life transcend human experience,— and most certainly we should expect them to do so,— then by so much as they transcend what we have so far experienced here, by so much they must remain unknown to us until we get there. It may be possible and practicable to establish the fact of continued existence, and yet it may remain impossible for us to get a clear and definite idea as to the nature of that other life. This seems to me precisely what in the nature of things we should expect.

LVIII

THE TEACHING OF SPIRITISM

IF by important communications from the other life it is meant that no high and fine ethical and spiritual teaching is received, then the statement simply is not true. If anyone will take the trouble to make himself acquainted with the best literature in this direction, he will find that there is no nobler religion, no grander morals, no sweeter humanities, no more hopeful outlook for the world to be found anywhere on earth than is to be found here.

LIX

HAVE THE "SPIRITS" DONE ANY GOOD?

IT is sometimes said that the spirits have done no good. The question is asked as to why they do not help somebody; why they do not solve perplexing mysteries, unravel judicial tangles, give evidence in courts of justice, or engage in works of philanthropy. The answer is, that so far as these law points are concerned, though I have seen them suggested more than once in the newspapers, they are absurd on the face of them. Is there any judge in Christendom who would accept testimony from this source as a part of any judicial trial? There are on record no end of cases where mysteries

have been solved and family tangles unravelled. There are a good many other cases where attempts have been made in this direction, but where the persons concerned have refused to have anything to do with them. There are on record a large number of cases (and with many of them I am familiar) where great services have been rendered, sometimes even to the saving of life. As to good being done, among the cases which I have offered in this volume are those of practical philanthropy, wide-spread and long-continued.

LX

SO MANY SITTINGS ARE FAILURES

ANOTHER objection frequently offered as against the spiritistic theory is that so many sittings are failures. Here let it be remembered that a great many who claim to be mediums are outright and intentional frauds. There are others among them who are undoubtedly honest, but self-deluded. Certain strange things happen, and they straightway fly off to another world to find an explanation for them when it might easily be discovered nearer home. The failures that occur in the presence of those who possess genuine psychic power seem to me to be very easily explained. If these communica-

tions do come from real people in an invisible world, then of course the psychic has no more control over them than does a telegraphic operator over a message that may be received for transmission at the office. If there is no one who wishes to communicate, or if the one who is desired is not present, then of course the sitting, from the point of view of this world, would be a failure; but the psychic would not be to blame. Indeed, on this theory the frequent failures of the psychics are a point in their favour. If they were expert tricksters merely, there would ordinarily be no need of failure; and on the theory of telepathy, it would seem that they ought not so frequently to occur. In other words, it seems to me that this fact is a point against the telepathic theory and in favour of the other.

LXI

SPIRITISM NOT DEPENDENT ON THEISM

THOUGH it may seem a rather startling statement to make, it is yet true that the question of continued existence can be considered apart from any theistic belief whatsoever. If a man believes in God then he may say with a good deal of logical force that this carries with it a belief in continued personal existence. But though a man regard himself as an atheist, still he ought not to put these strange facts one side. The question of living through and beyond the fact of death may be considered without any regard to the question of theism or atheism. Whatever a man may believe concerning

God, it is still true that we are here and are what we are. Some power has produced us, and a power which is adequate to this may, for all we know, be adequate to continuing our personal existence beyond the experience of death. In a universe like this, no man has a right to set limits to the possible. It resolves itself into a question of fact and evidence.

13

LXII

HUDSON'S *THE LAW OF PSYCHIC PHENOMENA*

THERE is one modification of the telepathic or subconscious-self theory which has played so important a part in this discussion that it is deserving of special mention. Mr. Thomas Jay Hudson, LL.D., has published a book which has gone through a good many editions, under the title of *The Law of Psychic Phenomena*. It makes the claim of being strictly scientific in its method, and so has produced a great impression on large numbers of its readers. Let us then examine this book a little. The author divides the human personality into

two parts, the objective and the subjective selves. The objective self is that which reasons, and has in its power the entire control of the individual's practical conduct during life; but this part of the mind is mortal, and ceases to exist with the body. The subconscious self is the immortal part,—in other words, the real and permanent person. During life, however, it is entirely under the control of the objective self. It is the objective self which determines conduct and character. The subjective self, then, is controlled, dominated, moulded, shaped during life by the objective self; but at death, this objective self slips out and leaves the subjective self to bear the consequences indefinitely in the other life. In other words, it would seem to be a logical necessity of the situation that the objective self might damn its helpless partner to all eternity and it have nothing to say about it. It is a sort of Siamese twin arrangement, in which one of the twins

has the power to do whatever he pleases, and then at the last escapes and leaves the other one to bear all the consequences. This idea would be simply ludicrous, were it not so hideously unjust and immoral as to appear a little ghastly. The old theory of Adam's having the power to send to eternal perdition millions of his descendants who had nothing to say about it would seem to be the most fitting parallel. How the author of this later theory could object to the former does not easily appear.

Another important feature of this book lies in the fact that its author accepts without question almost all so-claimed spiritualistic phenomena, physical as well as mental; and he calmly assumes that this subjective self is the agent in the performance of all of them. He goes so far as to believe that the subjective self, in some utterly unknown and unaccountable way, has the power to lift tables and move physical objects without any visible contact.

I should not have noticed this so-called explanation, but for the fact that I suppose I have received hundreds of letters since the book was published, asking me what I thought of it as an explanation of these phenomena. Its scientific value may easily be seen when it is noticed that the whole superstructure is based upon two pure assumptions. These assumptions are, first, that there is a real and radical division between the objective and subjective minds. Any man who has made a careful study of the problems involved knows that no proof whatever exists that there is any such division. Whatever activities may be manifested in cases of hypnotism, in the development of what appear to be secondary or even tertiary selves, do not justify the position assumed by the author of this book.

The second assumption is that the subjective self has the power to produce all so-called spiritualistic phenomena, and, without contact, to move physical objects.

I submit that the author has not taken the first step in proving that the subjective self has the power to move even a pin's weight of anything.

Until, therefore, these two assumptions are established as true by the offering of at least one verifiable case under each of them, the claim that is made for the book that it is a scientific setting forth of psychical phenomena may be left one side. When one little fact is offered as substantial proof of either of these assumptions, then it will be time seriously to consider it.

LXIII

ALL NORMAL PEOPLE DESIRE CONTINUED EXISTENCE

IN conclusion, then, let us take note of a few facts. All normally constituted people wish to continue to live beyond the incident of death. It was this great faith which more than anything else or all other things combined gave the young Christianity its power of conquest over the Roman world. But the happenings which made the early Christians feel sure took place a good many years ago. The witnesses for them are now not accessible. We have not the first-hand testimony of a single eye-witness to any of them. The modern spirit of inquiry has raised the

spirit of doubt in thousands of minds. The world would like, and the world needs, a reinforcement of its trust in this direction, if it may be legitimately obtained. The great representatives of the Christian faith are constantly lamenting that our modern civilisation is in danger of being submerged beneath the floods of dark materialism. In our great cities the possession of wealth appears to be the chief object sought by the majority of human beings. The churches lament that the methods by which a man becomes wealthy are easily forgotten, and that the simple fact of wealth assures a man high position in society, and a preponderating influence even in the church itself. On the other hand, the great mass of the world's labourers are restless, and the foundations of our social and industrial order seem to be threatened by the upheaval of this wide-spread discontent. The socialists in Europe are openly saying: "It used to be the church and the

nobility; now it is the church and the bourgeois. They have been telling us from time immemorial that we ought to be contented in the position in which Providence has placed us, and look for our reward in another world. We no longer believe in any other world, and we propose to have our share of the good things in this. If we cannot get them by peaceful means, we propose to get them anyhow." And, after all, can any serious thinker very much blame them? If this world really is only a cosmic dog-kennel, whose roof is the overarching blue, and if, when we get through here, that is the end of us, why should one fortunate animal sit beside a huge pile of very attractive bones a thousand times more than he himself can devour, and, like the dog in the manger, spend his life in keeping them from being devoured by anybody else? If the time ever comes when the belief in another life has entirely faded out, then our present slowly progressive order of

affairs will experience such earthquakes as the past has never known. I believe that a real working conviction that man is a soul and has a body, and that Browning's saying is true that the only matter of importance is "the development of a soul," is more important for the welfare of the world than all our development of wealth, all our inventions, all our discoveries, all our enormous advance of knowledge in any other direction. Buckle, the author of *The History of Civilisation*, says, "If immortality be not true, it matters little whether anything else be true or not." This conviction would put meaning into the life of the rich man and make him feel that the real thing to live for is the development of the character of men and helping them to find and live out their true selves. On the other hand it would be an unspeakable boon to the poor. It would not make them contented to go without the means of decent living, of culture, and of self-development; but it

would help them to know that the real man is something more than the means of living. It would make them know that the best things of the world are no monopoly of the rich or favoured class. It would make them know that he who is true to himself and to his high ideals is living the only successful life. It would make them know that this world is only a primary school. It would help them to remember that the important thing is not a cushioned seat in the schoolhouse, nor velvet-covered text-books, nor rich stuffs for clothing. They would understand that the only important thing is to get one's lessons well and be ready to graduate. It seems to me, then, that I say well that a new, a great, a working conviction in this direction, as revealing to man his essential self, is the most important object of knowledge for the modern world.

LXIV

NO FRESH EVIDENCE LIKELY EXCEPT ALONG THE LINES OF PSYCHICAL RESEARCH

THERE is no fresh evidence likely to be discovered along any other lines than those of psychical research. As said at the outset of this volume, these statements of fact which are being investigated now are of precisely the same kind and general character as those on which the great religions of the world have been based in the past. The advantage is with the modern statements, because the happenings can now be investigated, and the witnesses to them can be cross-questioned. But while the world would like a reinforce-

ment of its faith in the hereafter, all sane and honest men desire above all things else that the simple truth should be known. All honest inquiry will exert itself to the utmost to avoid any bias likely to lead it astray. As the result of the careful investigations of serious-minded inquirers, a large body of fact has at last been satisfactorily established. In spite of fraud and self-delusion and purposed deception, enough is now known beyond any rational question to establish the fact that there are serious problems which must somehow be solved. These things have not been done in a corner, and they can no longer be simply sneered at and set aside. Statements of facts which are acknowledged by all competent students of these matters have been presented in this volume. Enough of them have been set forth to give the intelligent reader grounds for judgment as to their importance. Only two theories have been seriously advanced to account for them. One is telepathy,

or mind-reading, and the other is that they are the work of invisible intelligences. I confess that I strongly incline to accept the latter theory. It seems to me more simple, more natural, nearer to what we really know, and better fitted to explain all the facts. I am compelled, therefore, to accept it as a provisional hypothesis. If somebody can explain my facts in some other way, I should be bound to consider what he might have to offer; for no man can afford to close his mind to new truth. He must be ever ready to reconstruct his theories and make them accord with any newly discovered facts.

Here, then, I rest for the present. The reader must, if he be seriously minded, not put these things one side, but consider them carefully. Then, as to what they mean, "let every man be fully persuaded in his own mind."

APPENDIX I

SOME OPINIONS OF WELL-KNOWN MEN

"MAN is an infinite little copy of God; that is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring forth out of my chaos. I make books, which are creations. I feel in myself that future life; I am like a forest which has been more than once cut down; the new shoots are stronger and livelier than ever.

"I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. Why, then, is my soul more

luminous when my bodily powers begin to fail? Winter is on my head and eternal spring in my heart. Then I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years ago. The nearer I approach the end the plainer I hear around me the symphonies of the worlds which invite me.

"It is marvellous, yet simple. It is a fairy tale, and it is historic. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave, I can say, like many others, I have finished my day's work, but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."—VICTOR HUGO.

"For logical, well trained, truth-loving minds, the only *security against* Spiritism is in

hiding or *running away*. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favour of Spiritualistic claims is a millionfold greater than that in favour of the theory of gravity.

"The late Judge Edmonds used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable."—DR. BEARD, of New York.

"These experiences have convinced her [Mrs. Underwood] as nothing in the orthodox faith held by her ancestors, in which she was educated, had or could, of the truth and reasonableness of the soul's survival of death, and of its progressive existence in immortal spheres beyond this life."—B. F. UNDERWOOD.

"At a very early stage of the inquiry it was seen that the power producing the phenomena

was not merely a blind force, but was associated with and *governed by intelligence*, sometimes below that of the medium, frequently in *direct opposition* to the wishes of the medium, and sometimes of such a character as to lead to the belief that it does not emanate from any person present," the logical inference being that it emanated from a spirit; for on page 95 he says, "I have observed some circumstances which seem *exclusively* to point to the agency of an outside intelligence not belonging to any human being in the room."—Sir Wm. (Prof.) Crookes, F.R.S.

"I do not hesitate to affirm that a careful and dispassionate review of my own experiments, extending over a period of twenty years, together with the investigation of evidence supplied to me from trustworthy sources, *compels* my belief in Spiritualism as a science based solely on facts open to the world, through an extensive system of mediumship, its cardinal truth, established by experiment, being that of a world of spirits, and the continuity of the existence of the individual

spirit through the momentary eclipse of death."—Prof. W. F. Barrett, F.R.S.

"My position, therefore, is that the phenomena of Spiritualism in their entirety do *not* require confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them."—Alfred Russel Wallace, F.R.S.

"Having tried the hypothesis of telepathy from the *living* for several years, and the 'spirit' hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the spirit-hypothesis is *justified* by its fruits, and the other hypothesis is not." Again, "At the present time, I cannot profess to have any doubt that the chief 'communicators' to whom I have referred in the foregoing pages are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs.

Piper's entranced organism."—Dr. Richard Hodgson.

"We have already adequate evidence that telepathy does not operate between *living* and *embodied* minds *alone*, but operates also between the so-called dead and the living, between discarnate and incarnate souls."—F. W. H. Myers.

"Between *deaths* and the *apparitions* of dying persons, a connection exists which is not due to chance alone."—Prof. Henry Sidgwick.

Prof. Gerling, in his recent address to the Magnetic Society of Berlin: "I have been *asked to dissemble* and not let my views be known, but in consequence of this attack I now declare *I am a Spiritualist*, and shall always remain one."

Rev. Dr. Parker, City Temple, London: "It is true, and I have repeatedly said it, that I hold communion with the spirit of my wife."

Rev. Dr. T. E. Green: "We are standing on the verge of what I believe is a wonderful revival of Spiritualism in thought and in life."

Rev. Canon Wilberforce: "Appealing as it does to the yearnings of the soul, especially in time of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism continues rapidly to increase in all ranks of society. . . . Its strength lies in the thousands of private homes in which one or more of the family has mediumistic powers." —Page 16, *Spiritualism at the Church Congress.*

Rev. H. R. Haweis: "Use your Bible and use your brains when the facts of Spiritualism come before you, for they all fit in, in a very extraordinary manner with the general mechanism and theory of the Christian religion. With this caution and with a God-fearing spirit of desire to reap that which is good only, they cannot fail to bring you comfort and blessing. All the Bible was full of

spiritual manifestations, mighty rushing winds, tongues of fire, trances, automatic writings, visions and appearances of the dead, moments of high inspiration, powers of healing, divine impulses which made people act with a strength and ability beyond their ordinary capacities."

Rev. J. Page Hopps: "I have assisted at a hundred experiments, and have observed and reflected for nearly thirty years, and can only say that I believe there is no escape from the tremendous conclusion that just beyond the thin hiding veil of what we call 'the senses' there is a new or undiscovered world, where all the subtle forces are, and where the myriads upon myriads of God's children who have vanished—live and love, and think and work. What most puzzles me is, *not* that they sometimes signal through the veil, but that they do not signal all along."—*Death a Delusion.*

Dr. Thornton, at the Church Congress in Newcastle, said: "Spiritualism inculcates the virtues of purity, charity, and justice;

setting forth as well the loving fatherhood of God, as the brotherhood of man, to be continued, with personal recognition, in the future life."

The Rev. Thomas Greenbury, in Leeds, at first opposed Spiritualism, but after careful investigation, said: "I could as soon doubt the existence of the sun as doubt the fact of my holding communion with my darling daughter. I thank God daily for the privilege."

Alderman T. P. Barkas, F.G.S., thus testifies: "The despised phenomena of modern Spiritualism have done more to uproot materialism and fill thoughtful and educated sceptics with ardent hopes for a future life, than have all the teachings of all the pulpits in Christendom during the same period."

M. Leon Favre, Consul General of France, and brother of Jules Favre, the eminent French Senator, says: "I have long, carefully, and conscientiously studied Spiritual phenomena. Not only am I convinced of their irrefragable

reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and further that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident on this earth, and I believe in the possibility of inter-communion between the two worlds."

Prof. De Morgan, at one time London's greatest mathematician, says: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The physical explanations which I have seen are miserably insufficient."

Prof. Challis, the late Plumerian Professor of Astronomy at Cambridge, stated his opinion in a letter to the *Clerical Journal* of June, 1862, as follows: "I have been unable to resist the large amount of testimony to such facts, which has come from many inde-

pendent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

Dr. Robert Chambers, of Edinburgh, said: "The names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows." In a letter of Dr. Chambers's, addressed to Alfred R. Wallace, February, 1867, he says: "I have for many years *known* that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted they will revolutionise the whole frame of human opinion on many important matters."

M. Thiers, ex-President of the French Re-

public, exclaimed: "I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of science and good sense."

CAMILLE FLAMMARION, well-known in scientific circles as an astronomer and member of the Academie Française, thus testifies to the truth of Spiritualism: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be impossible is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation —provided that his mind be not biassed by preconceived opinions—may acquire a radical and absolute certainty of the reality of the facts alluded to."

SERJEANT COX, an Assistant Judge of the Middlesex Sessions, President of the Psychological Society of Great Britain, getting satis-

factory proofs of independent writing through a distinguished medium, wrote of it thus August 8, 1876: "I can only say that I was in the full possession of my senses; that I was wide awake; that I was in broad daylight; that the medium was under my observation the whole time, and could not have moved hand or foot without being detected by me. . . . That these spiritual phenomena occur it is vain to dispute."

C. F. Varley, the distinguished English electrician, chief engineer to the Electric and International Telegraph Company, assistant in the construction of the Atlantic telegraph, in connection with Sir Michael Faraday and Sir William Thomson the first to demonstrate the principles governing the transmission of electricity through long deep-sea cables, writing in 1880, said: "Twenty-five years ago I was a hard-headed unbeliever. . . . Spirit phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments

in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.

"That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. Having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers."

Raoul Pictet, Professor in the Genoa University, delivered a lecture May, 1893, in the hall of the University of Liège in Belgium, giving in his adhesion to Spiritualism, saying: "I am constrained to do so by the invincible logic of facts."

Dr. Miguel Sans Benito, Professor of Metaphysics in the University of Barcelona,

is a devoted Spiritualist. He affirms and publishes that: "Spiritualism is the synthesis of the most important principles and discoveries of science; and that we may advantageously study it, with the firm assurance that it will open out new horizons to our intelligence; besides supplying our hearts with a beautiful consolation in those bitter moments of our lives which are occasioned by a painful bereavement."

M. T. Falconer, Professor in the Technical Institute of the Minister of Public Instruction at Alessandria, in Piedmont, is an enthusiastic Spiritualist, declaring that the spiritual phenomena afford "the only positive proofs of a future conscious existence."

The learned Ochorowicz, Professor in the University of Warsaw, was induced in the latter part of 1894 to study the psychic phenomena under the most rigorous test conditions of mediums. Having previously studied, he was considered an authority in magnetism and hypnotism—and now he was bound to get at the bottom of what was denominated

"Spiritualism." After being fully convinced of its truth he said: "I found I had done a great wrong to men who had proclaimed new truths at the cost of their positions. And now, when I remember that I branded as a fool that fearless investigator Crookes, the inventor of the radiometer, because he had the courage to assert the reality of mediumistic phenomena, and to subject them to scientific tests; and when I also recollect that I used to read his articles upon Spiritualism with the same stupid style as his colleagues in the British Association bestowed upon them, regarding him as crazy, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father, I have sinned against the light!'"

"If any one cares to hear what sort of conviction has been borne in upon my own mind, as a scientific man, by some twenty years' familiarity with those questions which concern us, I am very willing to reply as frankly as I can.

"First, then, I am, for all personal pur-

poses, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence; that is, it is based upon facts and experience."—Dr. Oliver Lodge, F.R.S., *Proceedings*, S. P. R., March, 1902.

"As a Christian and a spiritual being I believe that communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that, as a matter of fact, we practise intercourse with the spiritual world every day of our lives."—Rt. Rev. William H. Moreland, Bishop of Sacramento, Cal., U. S. A.

Prof. Hare, Emeritus Professor of Chemistry in the University of Pennsylvania: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written

in 1858) "had more striking evidences of that agency than those given in the work in question."

Prof. Elliot Coues, of the Smithsonian Institution, Washington, U. S.: "I have, as you know, the keenest interest in the whole range of those phenomena which are variously labelled 'Spiritualism,' 'theosophy,' 'telepathy,' 'humbug,' and 'fraud.' I happen to be an organism which itself illustrates some of them, and I have seen enough besides to satisfy me of the actual verity of most of the rest of them, let their 'explanation' be what it may. I also think that scientific as well as public opinion is just now undergoing such modification—I had almost written such a revolution—that those who are now called respectively 'scientists' and 'crankists' are likely to change places, with great benefit to humanity at large. And as to religion—which after all has got to stand with its feet firm on the solid ground of nature, if it would rear its head to the heaven that is above all human ignorance and prejudice—as to religion, I

repeat, that which is now heterodoxy will the more speedily prove orthodoxy, the more widely the facts of psychic science are disseminated and appreciated. The traitor in the strongholds of orthodox intolerance is human reason acting upon stubborn facts of human nature, and the quarrels now going on in several of these strongholds are among the most cheerful signs of the times; for the truth always comes bringing not peace, but the sword, with which to conquer a peace."

Professors Tornerom and Edland, the Swedish physicists: "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone *can* explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."

Six years ago F. W. H. Myers, when

dealing with the appearance of phantasms of the dead, said: "As our evidence now stands, I find no rational halting-place between our smallest experimental transferences from mind to mind and apparitions generated by men long dead."

NOTE. — I have gathered these extracts from several sources. But my chief indebtedness is to the London *Light*.

APPENDIX II

A PARTIAL LIST OF THE NAMES OF SUCH PERSONS AS HAVE BELIEVED IN THE EXISTENCE OF A SPIRITUAL WORLD AND OF AT LEAST OCCASIONAL COMMUNICATION BETWEEN THAT WORLD AND THIS

I. All the great names in Hebrew history from Abraham to Jesus.

II. All the great names in Christian history from Jesus to Luther.

III. All the great names in the history of Egypt.

IV. All the great names in the history of India.

V. Socrates, Plato, and the greatest names of Greece.

VI. The Greek Church from the beginning.

VII. The Roman Church from the beginning.

VIII. The great Protestant Churches have taught this belief concerning the first Christian centuries, and have never denied the possibility of communication even in the modern world.

IX. All Swedenborgian Churches hold that it is possible but may be dangerous.

X. Some modern names:

W. F. Barrett, F.R.S., Professor of Physics in the Royal College of Science, Dublin.

Gustav T. Fechner, Professor of Physics in the University of Leipsic.

Lord Rayleigh, F.R.S., formerly Professor of Physics in the University of Cambridge.

Prof. Scheibner, Teacher of Mathematics in the University of Leipsic.

W. E. Weber, Professor of Physics in the University of Gottenburg.

Franz Hoffman, Professor of Philosophy, Wurtzburg University.

Prof. Wagner, Geologist, University of Russia.

Prof. Butler, Chemist, of Russia.

Prof. F. Zöllner, Leipsic, author of *Transcendental Physics*.

Prof. Nees von Esenbek, President of the Royal Academy of Sciences, Germany.

Benjamin F. Wade, of Ohio, United States Senator.

Sir Edward Bulwer Lytton.

Alfred Tennyson.

Mrs. Browning.

Oliver Johnson, former editor of the *Christian Union.*

Joseph Jefferson.

M. Thiers, ex-President of France.

Dr. Robert Chambers.

Hiram Powers, the sculptor.

Lord Dunraven.

Hon. Alexander Aksakoff, Imperial Council, St. Petersburg.

William Lloyd Garrison.

Richard Hodgson, Secretary Society for Psychical Research, Boston.

Judge John W. Edmonds, of New York.

James H. Hyslop, Professor of Logic and Mental Science, Columbia University, N. Y.

W. T. Stead, editor of the *Review of Reviews.*

Queen Victoria.

Emperor Napoleon.

Empress Eugenie.

Sir William Crookes, F.R.S.

Sir Oliver Lodge, F.R.S.

Alfred Russel Wallace.

Gerald Massey.

Prof. William Denton.

Prof. Winchell, Government Geologist.

Prof. Elliott Coues.

Prof. S. B. Brittain, of New York.

Hon. Joshua R. Giddings.

Hon. Thaddeus Stevens.

Abraham Lincoln.

The parents of General Grant.

Rev. R. Heber Newton, D.D., of New York.

Mary A. Livermore.

Anna Dickinson.

Lizzie Doten.

Victor Hugo.

W. M. Thackeray.

Emilio Castelar, the Spanish patriot.

Hon. George Thompson, the bosom friend of Garrison.

Captain R. F. Burton, the famous traveller.

Bayard Taylor.

Rev. John Pierpont, of Boston.

Epes Sargent, author and scientist.

Dr. Kane, the Arctic explorer.

Countess of Caithness.

Lady Cowper.

Baron and Baroness Von Vay.

H. I. H. Nicholas, Duke of Leuchtenberg.

H. S. H. Prince George of Solms.

Prof. Alexander Wilder, M.D.

W. Emmette Coleman, writer, author, and Orientalist.

C. F. Varley, F.R.S., C.E.

Dr. Lockhart Robertson.

Dr. J. Elliotson, F.R.S.

Prof. De Morgan, sometime President of the Mathematical Society of London.

Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh.

Dr. Ashburner.

Dr. Herbert Mayo, F.R.S.

Prof. Perty, of Berne.

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Rev. Geo. H. Hepworth.

APPENDIX III

A PARTIAL LIST OF BOOKS

Spiritual Manifestations. By Charles Beecher.

Visions. By Dr. Edward H. Clarke.

Do the Dead Return? A Record of Experiences in Spiritualism. By a Clergyman of the Church of England.

Man and the Spiritual World. By a Clergyman of the Church of England.

Biogen. A Speculation on the Origin and Nature of Life. By Prof. Elliott Coues.

Signs of the Times from the Standpoint of the Scientist. By Prof. Elliott Coues.

Researches in the Phenomena of Spiritualism. By Sir William Crookes, F. R. S.

Mollie Fancher. Dailey.

From Matter to Spirit. By Mrs. De

Morgan. (An early work, strongly to be recommended; with a valuable preface by the late Professor De Morgan.)

Budget of Paradoxes. By Professor De Morgan.

Psychic Philosophy as the Foundation of a Religion of Natural Law. By V. C. Desertis. With Introductory Note by Alfred Russel Wallace.

Philosophy of Mysticism. (Vols. I. and II.) Translated by C. C. Massey. By Carl du Prel.

Letters and Tracts on Spiritualism. By Judge Edmonds.

The Unknown. Camille Flammarion.

Phantasms of the Living. (Vols. I. and II.) By E. Gurney, M.A., F. W. H. Myers, M.A., and F. Podmore, M.A.

Incidents in My Life. (Two vols.) By D. D. Home. (Vol. I. contains facts in the life of a remarkable medium.)

D. D. Home: His Life and Mission. By his Widow. (An account of a very strange life, with records of facts, and abundant testimony from well-known persons.)

The Gift of D. D. Home. By his Widow.

Proceedings S. P. R. Part XXXIII., Vol. XIII., Feb., 1898. Hodgson.

Death a Delusion. By Rev. J. Page Hopps.

History of the Supernatural. (Vols. I. and II.). By William Howitt.

Hudson's *The Law of Psychic Phenomena.*

Proceedings S. P. R. Part XLI., Vol. XVI., Oct., 1901. Hyslop.

Marie M. King's *Principles of Nature.*

Address of Dr. Oliver Lodge. *Proceedings S. P. R.* Part XLIII., Vol. XVII., March, 1902.

Concerning Spiritualism. By Gerald Massey.

Human Personality and its Survival of Bodily Death. By F. W. H. Myers.

Debatable Land between this World and the Next. By R. Dale Owen.

Footfalls on the Boundary of Another World. By R. Dale Owen.

Beyond the Gates. By E. Stuart Phelps.

Gates Ajar. By E. Stuart Phelps.

Apparitions and Thought-Transference. An Examination of the Evidence for Telepathy. By Frank Podmore, M.A.

History of Spiritualism. By Frank Podmore, M.A.

Real Ghost Stories. A Revised Reprint of the Christmas and New Year numbers of the *Review of Reviews*, 1891–2.

Defence of Modern Spiritualism. By A. R. Wallace, F.R.S. With American Preface by Epes Sargent.

Planchette; or, the Despair of Science. Being a Full Account of Modern Spiritualism. By Epes Sargent.

Scientific Basis of Spiritualism. By Epes Sargent.

Can Telepathy Explain? By Minot J. Savage.

Life Beyond Death. By Minot J. Savage.

Psychics: Facts and Theories. By Minot J. Savage.

Higher Aspects of Spiritualism. By W. Stainton-Moses (M.A., Oxon).

Psychography. A Treatise on one of the Objective Forms of Psychic Phenomena. By W. Stainton-Moses (M.A., Oxon).

Spirit Identity. By W. Stainton-Moses (M.A., Oxon).

Spirit Teachings. Through the Mediumship of William Stainton-Moses (M.A., Oxon). Memorial Edition, with Portrait of the author.

Letters from Julia. A Series of Letters as to the Life Beyond the Grave, received by Automatic Writing from one who has gone before. Through W. T. Stead.

The Unseen Universe. Stewart and Tait.

In Distance and in Dream. Sweetser.

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After Her Death. By Lilian Whiting.

A Study of Elizabeth Barrett Browning. By Lilian Whiting.

If a Man Die, Shall He Live Again? A Lecture by Prof. Alfred R. Wallace.

On Miracles and Modern Spiritualism. By Alfred R. Wallace, F.R.S., F.Z.S., etc.

Fact and Fable in Psychology. Jastrow.

From India to the Planet Mars. Flournoy.

Spiritualism and Christianity (an address). By Rev. H. R. Haweis.

NOTE. — Nearly all of these books are in favor of the spiritistic theory. By giving them here I am not saying that I endorse them all. This incomplete list is offered as an easy way of answering many questions.

APPENDIX IV

I

Extract from *The Coming Day*, a religious magazine edited by Rev. John Page Hopps, of London:

"THE USE OF SPIRITUALISM.—A bright young American minister, who has thought his way from Methodism to Spiritualism (the Rev. B. F. Austin, B.A.), lately gave the following practical answer to the question, 'But what good is there in Spiritualism?':

"'1. Spiritualism supersedes the old and effete conceptions of Truth, and supplies us with new and more rational views of man, nature, God, and the future life.

"'2. Spiritualism by its theory and demonstration of Spirit Communion furnishes a Key for the interpretation of all religions and all Bibles.

"'3. Spiritualism presents to men the highest ethical standard known to the world.

"'4. Spiritualism offers the nectar of Divine Consolation to the sick, suffering, bereaved among men.

"'5. Spiritualism furnishes the world its only demonstration of the continuity of life.

"'6. Spiritualism presents to the world the noblest Optimism ever taught humanity.'

We quite agree with friend Austin.

Extract from the London *Light* :

"'Dr. Dean Clark gives, in *The Sermon*, the following useful exposition of 'What Spiritualism has proved':

"'1. That man is essentially a spirit.

"'2. That death is the resurrection of man from his outward body.

"'3. That he is governed in both worlds by Nature's Laws, which are never suspended.

"'4. That all "Special Providences" are the acts of finite spirits: God always manifests through universal Law.

"'5. That all special Inspiration is the psychologic action of individual spirit quickening

the mind of the mortal said to be "inspired."

"'6. That all spirit manifestations are natural not "supernatural."

"'7. That all Bibles are the Word of Man —Nature is the only "Word of God."

"'8. That it is both the nature and destiny of man to progress eternally.

"'9. That compensation for good acts and retribution for evil deeds are the natural results of the deeds themselves, and are no special rewards or punishments. Happiness is the fruit of obedience, misery of disobedience of Law.'"

These are given as indicating the general religious position of some believers in "Spiritualism."

II.—RELIGIOUS IMPLICATIONS OF SPIRITISM

The question is frequently asked as to what are the general religious teachings which are given by the claimed communications from the other world. It may be worth while, then, to indicate them in brief outline.

1. God as Infinite Spirit whose perfect justice is perfect love.

2. Death, not as an invasion of evil from without, nor as the result of divine anger or human sin, but as a part of God's universal and eternal order.

3. The natural immortality of all souls.

4. Cause and effect as universal and eternal.

5. Character and destiny under the law of cause and effect; so *results* take the place of arbitrary reward and punishment.

6. Souls enter the next life *what they are*, and go up or down as they will. But all will ultimately go up, because they will see and understand the necessary conditions for the attainment of good and consequent happiness.

7. Revelation natural and universal,—God coming into brain and heart and character as fast and as far as human experience makes way for Him. All Bibles contain revelation, but none of them are infallible. Revelation is progressive and eternal.

8. Jesus and all the great Revealers, Prophets, Seers, and Teachers were Sons of God, as all men may be, but transcending the

ordinary levels of life as the mountains outtower the plains. They have come to teach men spiritual truth and to lift up and lead on the world.

9. If true to their mission, the churches, as religious associations, are the most important in the world, because they teach men the most important of all things,—*how to think and live*.

10. Universal brotherhood and service as the highest law of life.

11. Peace, the uplifting of womanhood, mutual help, industry, independence, and universal hope, here and hereafter.

This brief outline is given, not as a personal creed, but as indicating what appear to be certain general tendencies of thought on the part of those who believe in a spiritual world and the possibility of communication between that world and this.

THE END

By Minot J. Savage

LIFE BEYOND DEATH.

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Heaven but the vision of fulfilled desire,
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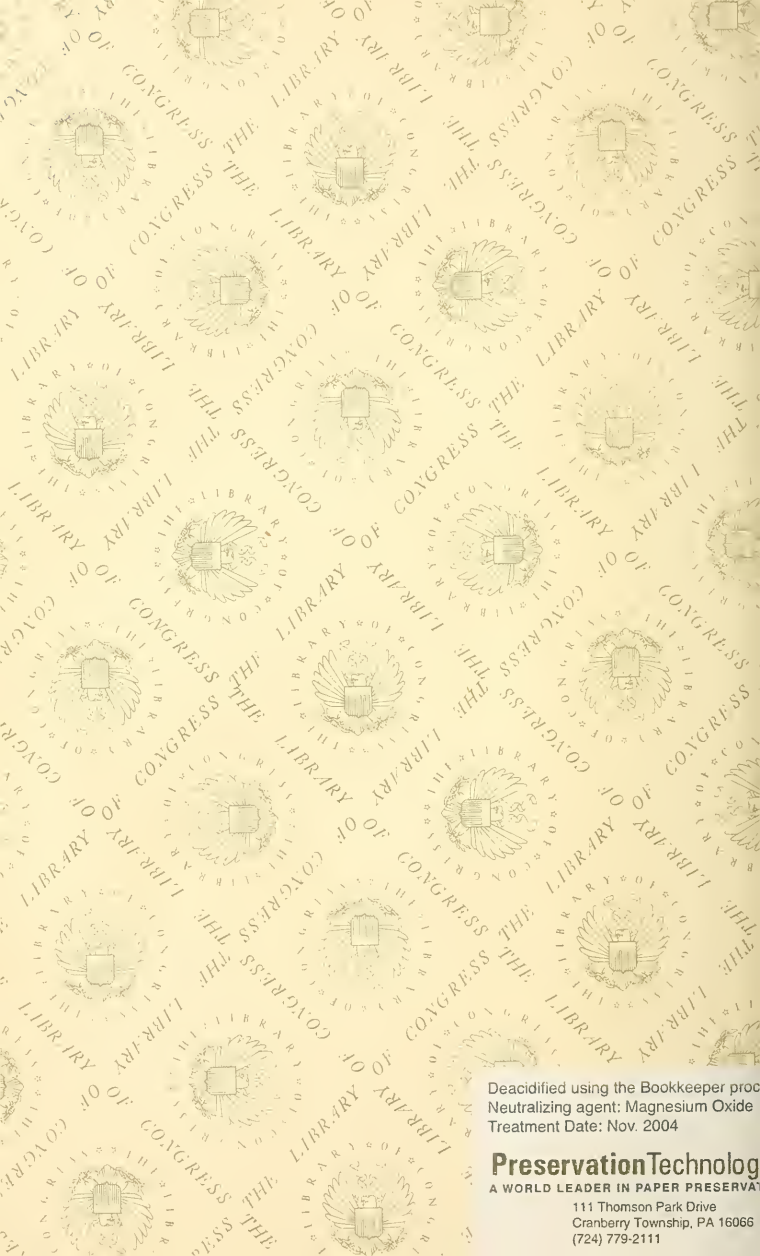

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